THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

FOR MARCH, 1802.

Ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς ΜΕΘΟΔΕΙΑΣ τοῦ Διαβόλου.

Put on the whole armour of God, that ye may be able to ſtand againſt the WILES of the Devil. Epheſ. vi. 11.

ORIGINAL CRITICISM.

Letters from a Father to his Son, on various Topics relative to Literature and the Conduct of Life. Written in the Years 1792, 1793, 1798, 1799. *In two Volumes.* By J. Aikin, M.D. Small 8vo. Pp. 689. 12s. Johnſon. 1800.

THIS is a ſeries of letters in which the taſte, ingenuity, and learning of the writer, are evidently diſplayed; and, had they not been often tinctured by falſe political ſentiment, they would, after a few deductions, have claimed the honours due to very conſiderable attainments in philology. But unfortunately the author's prejudices are continually recurring, to obſcure the luſtre of a fine fancy, and throw all his talents into ſhade. In his Eſſay on the Attachment to the Ancients, there are many juſt obſervations; but, perhaps, in the following excerpt, may be found a few aſſertions too bold for univerſal credit.

"As to language, however, let the intrinſic pre-eminence of the Greek and Latin be placed ever ſo high, ſtill, with reſpect to us, they are dead languages, in which we could not read a ſentence ſo as to be underſtood, or write a ſhort compoſition ſo as not to be ridiculed, by an old Greek or Roman. I am far from charging with affectation thoſe who fall into raptures with the verſification of Virgil and Horace, or the numerous proſe of Plato and Cicero. I am perſuaded that by long attention they have brought themſelves to a perception of ſomewhat excellent, though it be a different thing from the real excellence. But can it be doubted, that the ſame attention paid to one's own, or another living language, the true pronuncia-

tion and all the delicacies of which may with certainty be known, will afford at leaſt as ſolid and rational a pleaſure? Language and modes of thinking have a cloſe connexion with each other; and where the latter become more accurate and methodical, the former muſt neceſſarily improve in force and preciſion. New ideas muſt likewiſe require new words; as knowledge, therefore, advances, languages muſt become richer, and that, not only in direct terms, but in figurative and alluſive expreſſions. The former is an advantage in accuracy, the latter in eloquence; and it would be a vain attempt to transfuſe into claſſical Greek and Latin the cloſe argumentation of a Hume, and the excurſive rhetoric of a Burke.

"With regard to the changes which manners and inſtitutions have undergone, though this may, in ſome few inſtances, have rendered modern times leſs favourable than the ancient to certain ſtudies, as particularly thoſe to which great emulation was formerly attached by means of public rewards and applauſes, yet this cauſe cannot have operated to any conſiderable extent upon literature in general. There can never want motives to excel in what is truly valuable; and though the ſpecies of encouragement may vary, the effect will be ſimilar. If oratory among the ancients had more ſcope at the bar, with us it has more in the ſenate; and that of the pulpit is an entirely new creation. If the plaudits of aſſembled Greece were animating in a high degree to dramatic attempts, thoſe of a modern theatre, enforced by the ſolid benefits of a third night, are ſcarcely leſs ſo: though I do not mean to inſtance the theatre as one of the beſt ſchools of taſte; but neither was it in the age of Auguſtus. Horace, you know, complains that, even among the knights, pleaſure had migrated from the ears to the eyes; and the Roman ſtage might at leaſt vie with thoſe of the Haymarket and Covent Garden, in proceſſions and triumphs. Nay, I cannot but ſuſpect, that in the moſt brilliant times of Greece, the choruſſes and the whole *jeu de theatre* were more addreſſed to the love of extraordinary ſpectacles in a wondering populace, than to the judgment of ſober critics."

Dr. Aikin aſſerts, that the beſt modern ſcholar could not write even a ſhort compoſition, ſo as not to be ridiculed by an old Greek or Roman. The experiment, he is ſure, can never be tried. But how happens it that an Engliſhman, though converſant only with French books, can write elegant French? The French is to him a dead language. How happens it, that the Engliſh compoſitions of many Scotch authors, who have ſcarcely ever converſed in Engliſh, and have attained the knowledge of the Engliſh, as we attain that of the Latin, by the ſtudy of books, are received in this country as models of excellence?

In his letter on the purſuit of improvement, Dr. Aikin obſerves—

"If perfection be any where attainable, it would ſeem to be peculiarly in thoſe inſtitutions which are the creatures of man—in which he has a ſpecific end and purpoſe in view, involving no wills or powers but his own; which are purely matters of convention between man and man, that may be made whatever he chooſes to make them. Such are all the regulations belonging to civil ſociety. In theſe concerns, if the *end* be firſt preciſely laid down, and if experience be faithfully conſulted as to the ſucceſs of different *means*, it is ſcarcely poſſible that continual progreſs ſhould not be made,

made, as the world advances in reaſon and knowledge, towards a perfect coincidence of means and end.

"You may probably have met with the aſſertion, that 'in the ſcience of politics, all principles that are ſpeculatively right, are practically wrong.' This ſentence was the ſally of a witty writer, who was much more diſtinguiſhed for ſaying lively things than ſolid ones. Like other paradoxes, it will not bear examination. It carries a palpable contradiction on its very face; for, in a practical ſcience, the proof of the rectitude of its ſpeculative principles is only to be found in their agreement with practice. What ſhould we ſay of a ſyſtem of perſpective, the rules of which gave every figure falſe and diſtorted; or a ſyſtem of menſuration, by which no one meaſure turned out right? The reaſon aſſigned by the writer for the oppoſition between principles and practice in the inſtance he adduces, is, that the principles are founded upon the ſuppoſition that a man acts reaſonably; which he does not. This remark is evidently an ebullition of ſplenetic ſatire; but were it juſt, the legitimate concluſion would be, that the principles were erroneous; for if man be really not a reaſonable creature, they erred in regarding him as ſuch. To whatever claſs he belongs, it will not be denied that he is actuated by *motives*; and theſe motives it is the great buſineſs of thoſe who plan ſyſtems of law and government to diſcover. Such ſyſtems alone can be ſpeculatively as well as practically right; and in them the theory can no more be at variance with the practice, than cauſe with effect. The writer's aſſertion, therefore, is a mere ſophiſm, which I ſhould not have thought worthy of refutation, had I not obſerved it triumphantly repeated, as the mature concluſion of a ſage in worldly affairs, by perſons who concur with him in diſlike to appeals to *firſt principles* in this and ſome other matters. The truth is, they believe man to be poſſeſſed of more reaſon than they are willing to allow, and it is his reaſon that they are afraid of."

Theſe are ſuggeſtions of a certain tendency; not obvious, perhaps, to all. Dr. A. is always on his guard.

The Eſſay "on the Love of Applauſe," illuſtrating the character of the younger Pliny, is a very pleaſing production; and the attempt to diſſipate all allegoric meaning from "the ſtory of Circe," ſeems equally ſucceſsful and ingenious. In his Letter on "Biography," &c. the author ſays:—

"There is an affectation of candour which I cannot but think very detrimental to the intereſts of truth and virtue. It is, when in ſpeaking or writing, a complaiſant credit is given to men's own expoſitions of their motives, in actions which to the common ſenſe of mankind explain themſelves upon totally different principles. If the hypocritical cant of morals diſplayed in manifeſtos, apologies, declarations, and other appeals to the public in ſuſpicious cauſes, is from a notion of candour, to be treated with deference, what muſt be inferred, but that candour is a very weak, or a very worldly principle? Cloſely connected with univerſal profligacy is univerſal indulgence; and if excuſes are readily admitted to palliate or explain away manifeſt violations of honour and honeſty, the great barriers between right and wrong will be in danger of being overthrown."

Theſe, as *general* poſitions, are unqueſtionably true.

"The cauſe of ſeparation (ſays Dr. A. on the ſubject of Religious

Societies) has gained one conſiderable advantage in the preſent age; which is, that we ſcarcely hear any more of the *Sin of Schiſm*, with the apprehenſion of which timid conſciences were formerly diſturbed." The writings of DAUBENY are, doubtleſs, beneath the notice of our Diſſenting Doctor! and as for the pages of the *Anti-Jacobin*, it would, no doubt, be deemed *high treaſon*, in a Diſſenter, to be ſeen with them in his poſſeſſion.

Of Buffon, he very judiciouſly obſerves:—"On the whole, Buffon is an author whom all may read with pleaſure, but whom none but the informed and judicious can read with unmixed improvement." In the Letter on Ornamental Gardening, we meet with many illiberal reflexions on Mr. Maſon. Dr. A. laughs at the Poet's long receipts to make green paint; but, even in this receipt there are the ſtamina of poetry, to which the Doctor's beſt poetic effuſions are vaſtly inferior. Speaking of the "inviſible green," he is ſenſible, it ſeems, that "pride finds a gratification from this artifice." But ſurely this deception in gardening was never ſuggeſted by pride; nor can pride be ſuppoſed to have the ſlighteſt connexion with it.

The want of preciſion in Pope's Eſſay on Criticiſm, is detected and expoſed with much ſucceſs. The Letter "on Second Thoughts and Middle Courſes," deſerves to be diſtinguiſhed from the reſt, as an excellent moral eſſay; which ought to be read and attentively conſidered by all, but more eſpecially by perſons acting in boroughs and other delicate and ſlippery ſituations. In the conduct of life, in general, indeed, *firſt feeling* will ſtart at the idea of many a meaſure which *ſecond thought* will endeavour to reconcile to the rules of rectitude or propriety.

Of the Letter "on Spectral Appearances," we ſhall only ſay, that, with reſpect to *authorities*, Addiſon and Johnſon are, in our eſtimation, preferable to Dr. Aikin's; and that for *reaſoning* on the ſubject, we think it impertinent and preſumptuous. We muſt add, indeed, that ſetting aſide the main argument in favour of the reality of ſpectres, "the concurrent and unvaried teſtimony of all ages and nations," we remove a great argument (though not the principal one) for the exiſtence of a God. Dr. A. may oppoſe, as he pleaſes, "the world ſober and enlightened, to the world ignorant and fanatical." But among the ſober and enlightened (in our acceptation of the words at leaſt) there are many who believe our Saviour's declaration that "a ſpirit hath not fleſh and bones," that it "hath *ſomething*," therefore, and conſequently that it *exiſts*.

The Letter on "Cheap Pleaſures," is a very good one; but books are become ſo expenſive, that reading can ſcarcely be called a cheap amuſement.

The political and religious reflections introductory to the ſecond volume, are of a caſt too *philoſophical* to gain our plaudits—witneſs the following:—

"In the dread of innovation which has become the epidemic of the day, ſubſiſting inſtitutions are defended by principles that apply to the moſt corrupt

rupt and tyrannical, as well as to the pureſt and moſt equitable—nay, as well as to thoſe which owe their exiſtence to the ſpirit of liberal reform. Our attachment to the Britiſh conſtitution is not required on account of the freedom of its origin, and the reſpect it has paid to the unalienable rights of man;—we are commanded to venerate it for its antiquity, to admire it as the combined wiſdom of ages, and to ſubmit to it becauſe we find it eſtabliſhed. Religion itſelf is not ſufficiently entitled to our reverence becauſe it is true, becauſe it provides the moſt effectual ſupport under the evils of life, and affords the moſt powerful aid to morality; we are principally called upon to value it as the great bulwark of civil authority, the adamantine chain by which mankind are held in ſubjection to a power of their own creation. Such modes of reaſoning have, indeed, the advantage of very general application, and admirably ſerve as a baſis of political union from Britain to Japan, from Ruſſia to Botany Bay."

Again, in "his Eſtimate of Morals:"—

"A prince, abſolutely without feeling for his people, whom he neglects or oppreſſes, ſhall obtain high commendation for his piety, affability, taſte for the fine arts, or ſkill in mechanics. A prime miniſter ſhall plunge his country into needleſs or unjuſt wars, ſupport and extend the ſyſtem of fraud and corruption, and carry on a train of pernicious meaſures which in his heart he diſapproves, merely to keep himſelf in place; and the nation ſhall be inſulted with ſtories of his good-humour and pleaſantry, his domeſtic and companionable qualifications, and his claſſical erudition. A city magiſtrate ſhall neglect all the duties of his office, and connive at every abuſe; yet he ſhall be thought to fill the chair with reputation becauſe he treats his old friends with familiarity, gives liberal entertainments, and is polite to the ladies. But are not the king, the miniſter, the magiſtrate, as much eſſentials of the man as the huſband, the father, and the friend? are they not equally ſocial relations, differing only from the more ordinary ones in their ſuperior importance? and can there be any propriety in characteriſing a perſon from his performance of the leſſer duties, while he is groſsly deficient in the greater? This meretricious facility in granting reputations is an evil of deep reach, ſapping the very foundations of rectitude; and forms a ſure ſymptom of prevailing profligacy.

Of the ſame tendency is the Letter on Reſpect to Superiors.

The Letter on Openneſs and Sincerity ſeems to recommend a caution and reſerve bordering on diſſimulation. It is very ſimilar to the letters of another father to his ſon. The following inſinuation, however, againſt the Engliſh Government, is ſuch as Lord Cheſterfield would have diſdained.

"I allow, that when a man wears armour under his clothes, it is a certain ſign that all is not right. But is not this the real caſe in mixed ſociety? Can a perſon be at all aſſured that through malice or inadvertence his words may not be repeated, probably with exaggeration, in places where they would operate to his ſerious injury? The practice of *eſpionage* is not limited to countries governed by arbitrary power; and I fear many a black tale of treachery might be told even in this country by thoſe who ſometime ago thought proper to encourage an inquiſition into the political opinions of private perſons!"

We ſhall make one excerpt more, and that much to the advantage of our author, as a man of refined taſte :—

" A narrative poem or a play will be read for the firſt time with curioſity reſpecting its ſtory and concluſion, like any other piece of narration; but if it has merit enough to be admitted into the ſtock of a ſtudent's treaſures, it will be re-peruſed chiefly for the ſake of the paſſages of peculiar excellence interſperſed through it, which perhaps do not give out all their beauties even to a ſecond or third reading. Thus it is that all the great works of ancient and modern times become part of the daily food, as it were, of the polite ſcholar, and impregnate his mind with their richeſt fruits. The mixture of very groſs defects will not conſiderably impair the pleaſure derived from excellence; for a habit is ſoon acquired of gliding over, with lax attention or free allowance, the parts we diſapprove, and dwelling only on ſuch as are worth our admiration. We are even, by this habit, ſometimes rendered too inſenſible to a writer's faults in a critical eſtimate of relative merit, though for the purpoſes with which poetry is uſually read we may be gainers by our indulgence."

Who, poſſeſſing a reliſh for poetry, hath not experienced the juſtneſs of theſe ideas; yet who, whether poet or critic, hath ever expreſſed them ſo well?

There are a few faulty expreſſions ſcattered through theſe volumes, ſuch as " forgot" for *forgotten* at P. 105, (Vol I.) " Of the conſequence *it is of to* the ſum of human felicity," P. 291; and very few they are. We heartily wiſh that Dr. Aikin had confined himſelf to philology.

Crutwell's *Tour through the Whole Iſland of Great Britain.*

(*Concluded from* Vol. X. P. 57.)

OUR touriſt, in conducting us through Cornwall, preſents very little which is not common-place, though here and there there is a quotation from Ptolemy, with a ſcrap of Greek, purpoſely inſerted, we preſume, to inform the reader that the author knows the Greek letters. We ſay we preſume that to be the purpoſe, becauſe we can ſee no other which the citation can anſwer. There are alſo interſperſed, hiſtorical notices, equal in novelty to the topographical. The author thinks it neceſſary to repeat, at full length, the account ſo well known by every hiſtorical reader, of the brave Shovel's diſaſter. Cornwall affords, doubtleſs, very intereſting and important ſubjects of information and remark. But a reader, unleſs extremely ignorant indeed, can derive little new knowledge from an account, the ſubject of which is, " that Cornwall is much milder in climate than more northern parts of the kingdom;" that " it is famous for mines," and that " a corner almoſt ſurrounded by the ſea, has plenty of fiſh." None, we preſume, of OUR readers require the inſtructions of Mr. Crutwell, to know that " the Scilly Iſlands are ſituate weſt from the Land's End," that " there is a light-houſe on one of them, and in the

the night that it may be ſeen at a great diſtance," and that "its purpoſe is to direct ſhips."

Croſſing over towards the Briſtol channel, we find ourſelves at Taunton; there our memory is refreſhed with the hiſtory of the Duke of Monmouth and the bloody Jefferies. In the ſame county we have an account of *King* Arthur: we underſtand this celebrated chieftain to be only a Prince. Fielding, however, in his Life and Death of Tom Thumb the Great, makes him a king: this may have been the authority which Mr. Crutwell conſulted. Our hiſtorical knowledge is farther increaſed by a review of King Alfred's feats againſt the Danes. Stone-henge is the ſubject of the uſual narrative and deſcription. Glaſtonbury calls forth information and traditions, which moſt men will regard with reverence, having often heard the ſame from their venerable grandmothers, or old nurſes. Nor is St. Dunſtan forgotten, eſpecially his exploit againſt the devil, when he ſeized the fiend's noſe with red hot pincers. Our author mentions this caption as *a matter of fact:* "it was," he ſays, "in this monaſtery that St. Dunſtan took the devil by the noſe." The circumſtances of this enterprize he details with much greater particularity than Hume beſtows on the ſame ſubject. He alſo narrates, as a matter of fact, the well known tale of Glaſtonbury Thorn, and matches it by a miraculous walnut tree.

We now proceed to the Bath road, and are told what moſt of us knew before (at leaſt, all who have read Paterſon muſt know), that "beyond Hounſlow is Cranford bridge;" that "on the left hand of Langley is Windſor;" that "Salt-hill is beyond Slough." Deriving this new and important intelligence after travelling through five pages much more dreary than Hounſlow-heath itſelf, we arrive at Reading, where, we are informed, there is a ſchoolmſter of the name of Valpy. In ſeven or eight pages more we get on to Newbury, where we meet with our old acquaintance the *black ram of Enbourn*; and a hiſtory of the puniſhment inflicted upon incontinent widows. We ſhall not here accuſe the author of borrowing from the Spectator, having in the work before us no evidence that Mr. Crutwell is converſant in the writings of Addiſon. Bath occupies much leſs ſpace than Glaſtonbury, and is the ſubject of no information or reflection which has not been repeated times without number. Briſtol affords an opportunity of repeating the well-known hiſtory of the unfortunate Chatterton. One of the churches, it ſeems, was rebuilt by William Cannings, who was a very handſome man; fell in love with a very handſome woman, but of no fortune; by marrying whom he greatly diſpleaſed his father; when his wife died he was in great grief; and, to conſole himſelf, took prieſt's orders. In another church there are two windows, ſaid to have been preſented by Nell Gwynn; they are of enamelled glaſs, and on them are delineated various pieces of ſcripture hiſtory, ſelected by the pious donor. "Among the *ornaments* (ſays our author) on the Gothic pillars, is *a ram with a remarkable long bow playing on a violin.*" Here alſo, as in the account of London, we

have poetical quotations from the tomb-ſtones. We are alſo refreſhed with literary hiſtory, expreſſed, however, with cautious modification. "Henry Fielding *is ſaid* to have taken his character of Allworthy from Mr. Allen, of Prior Park." From Somerſetſhire we are carried back, we know not how, to Windſor, a ſubject for deſcription that would have inſpired any man of genius and taſte. The narrative here is, to the beſt of our recollection, chiefly taken from the communications of the various attendants who ſhew the apartments. There are alſo interſperſed, hiſtorical notices, and ſeveral pages of poetical quotation. At Oxford we meet with a very tolerable abridgement of the Oxford Guide. Near Beaconsfield, our author mentions Hall-place, as diſtinguiſhed for having once been the ſeat of the poet Waller; he next mentions Gregories, which, he tells us, is the ſeat of the late Edmund Burke, Eſq. which is all he ſays upon that ſubject; from which, in the ſame paragraph, he digreſſes to an account of five paper mills. Soon after, we find ourſelves at Blenheim; that affords our author an opportunity of quoting a ſummary of Marlborough's atchievements. This ſeaſonable citation fills up ſix pages more of the book. Worceſter, by means of Charles II.'s battle and flight, ſupplies ſome more pages of noted hiſtory, in the defeat and eſcape of Charles II. This part of the country alſo enables the writer to refreſh our memories with the hiſtory of the Welſh wars. Indeed there is ſcarcely any noted war or battle which he does not make a ſhift to hook in, and by that means very ſucceſsfully *enlarges* his book. When we come to Wales, we are much ſurpriſed that, intermingled with Edward I.'s exploits, our author, in his ardent love of quotations, has not introduced "Ruin ſeize thee, ruthleſs king," &c. That poem would have filled two or three pages as effectually, and much more pleaſantly, than quotations from monkiſh legends. The Marquis of Buckingham's ſeat at Stow advances our author twelve pages by very opportune quotations. St. Winnifred's well is extremely ſerviceable to him in the ſame way, as it enables him to rehearſe the accounts of various monks concerning the miracles performed by that Saint. At Warwick, we are much ſurprized that he has omitted the celebrated Guy, as his exploits might have eked out ſeveral pages. Coventry, as we expected, is chiefly diſtinguiſhed for the ſtory of Lady Godiva, and the Peeping Taylor.

If our author be, on ſome occaſions, too prolific in his narratives, we cannot complain that he is always ſo. Speaking of Litchfield, he ſays, "Dr. Johnſon was a native of this place." Birmingham is very ſoon diſpatched. St. Albans, in preſenting Lord Bacon, merely mentions his epitaph; but, to atone for this conciſeneſs, gives a particular account of a convent of Benedictine nuns. The account of Mancheſter is one of the beſt written in the work, nor do we object to the learned quotation from the Hiſtory of the Duke of Bridgewater's Canal. Leiceſter is better deſcribed than moſt other towns which our touriſt has handled. We do not perceive the neceſſity of the hiſtorical account of the battle of Boſworth, except, indeed, that

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it contributes its ſhare to the extenſion of the volume. Neither do we conceive that the detail of the battles of Barnet, Towton, &c. &c. anſwer any purpoſe except in ſwelling the ſize; we ſhall, however, have done with his battles.

Our author ſeems to have beſtowed great attention on the muſic of the bells in the various places which he viſits; and, we ſhould apprehend, is a connoiſſeur in this ſpecies of melody. "Among the curioſities of Southwell is a church, with a ſteeple, containing eight bells; on theſe are the following inſcriptions:" which our author quotes; "firſt bell, Abraham Ruddall, of Glouceſter, caſt us all, 1721: ſecond, Peace and good neighbourhood: third, Proſperity to this town: fourth, Proſperity to our benefactors: fifth, From lightening and tempeſt, Good Lord deliver us: ſixth, Proſperity to the chapter: ſeventh, Proſperity to the church of England: eighth, I, to the church the living call, and to the grave do ſummon all."

On the north road, the firſt remarkable incident that is recorded is,

"That three miles eaſt from Stevenage reſided Jane Wenman, who was tried for a witch, found guilty by the jury, but afterwards pardoned. Near Biggleſwade was the ſeat of Sir John Cotton, grandſon of Sir Robert Cotton, whoſe valuable library was bequeathed to the public by Sir John, and, after ſuffering by neglect and fire, was at laſt lodged in the Britiſh Muſeum. On this manor, an earthen pot, containing three hundred gold coins of Henry VI. was dug up, in the year 1770.

"Near Stamford is Burleigh-houſe, ſuppoſed to contain the firſt collection of pictures in the kingdom. The houſe ſtands on an eminence, which riſes from the north entrance of the park, coming from Stamford, On the other ſide, viz. ſouth and weſt, the country lies on a level with the houſe, and is a fine plain, with poſts and other marks for horſe races. As the front looks towards the flat low grounds of Lincolnſhire, it gives the houſe a moſt extraordinary proſpect into the fens, ſo that you may ſee from thence near thirty miles, without any thing to intercept the ſight.

"As you mount the hill, you come to a fine eſplanade before the great gate, or firſt entrance to the houſe; where is a ſmall but very handſome ſemi-circle taken in with an iron balluſtrade: the front is a very grand and beautiful deſign, conſidering that the ancient architecture was but newly introduced at that time: the projections are well proportioned and bold. From the ſemicircle above named, riſing a few ſteps, you enter a moſt noble hall; but made infinitely more noble by the invaluable paintings with which it is ſo filled that there is not room to place any thing between them.

"John, the firſt Earl of Exeter, had a great genius for painting and architecture, and a ſuperior judgment in both, as every part of this noble ſtructure will teſtify; for he changed the whole face of the building, pulled down great part of the front next the garden, and turned the old Gothic windows into thoſe ſpacious ſaſhes which are now ſeen there: and though the founder, who had alſo an exquiſite taſte (as the manner of building then was), had ſo well ordered the ſituation and avenues of the whole fabric, that nothing was wanting of that kind, and had alſo contrived the houſe itſelf in a moſt magnificent manner; the rooms ſpacious, the ceilings lofty, and the decorations juſt; yet the ſaid Earl John found room for alterations, infinitely

infinitely to the advantage of the whole; as, particularly, a noble ſtair-caſe, which leads to a range of ſpacious rooms of ſtate.

" As the noble lord above-mentioned loved paintings, ſo he had infinite advantages in procuring them; for, he not only travelled three times into Italy, and ſtaid every time a conſiderable time at Florence, but his princely deportment and fine accompliſhments procured him the perſonal eſteem of the great Duke, who aſſiſted him in the purchaſe of many excellent pieces, and likewiſe preſented him with ſeveral others of great value."

The following fact, concerning the caſtle of Newark, deſerves to be repeated in the Anti-Jacobin.

" This caſtle of Newark is particularly famous in hiſtory for the firm adherence of the garriſon and inhabitants to the royal intereſt, during the whole time of the civil wars in England, between King Charles I. and the Parliament, when it formed a ſtrong and moſt uſeful poſt; from whence many ſucceſsful excurſions were made; it proved alſo an occaſional place of retreat for the king. It was twice unſucceſsfully beſieged by Sir John Meldrum, but ſurrended on the 6th of May, in the year 1646, in obedience to the king's ſpecial commands; when the Lord Bellaſis, governor thereof, obtained for himſelf and garriſon very advantageoas and honourable conditions."

Doncaſter, one of the moſt beautiful towns in England, is very ſlightly paſſed over, without noticing any circumſtance, but ſome epitaphs. York is very well deſcribed, eſpecially the cathedral. Durham alſo receives more juſtice than ſeveral other cities and towns of greater importance. Newcaſtle is very ſlightly deſcribed, conſidering its importance as a trading town. Indeed, in general, our author is much more particular in his details concerning monaſteries and legendary traditions than in his enquiries into literary, moral, or political ſubjects. Glaſtonbury occupies much more of his attention than Liverpool. Even in commercial towns monaſtic inſtitutions are chiefly exhibited. At Newcaſtle we have a long hiſtory of its Benedictine nuns and Grey friars; while its coal and corn trade are compreſſed into a very narrow ſpace. Alnwick caſtle is very particularly deſcribed, and appears to deſerve minute conſideration. The author, however, has borrowed very conſiderably from Leland, with ſome parts from Dr. Percy. " Berwick upon Tweed appears to have derived its name from a Saxon word, ſignifying a poſſeſſion, or appendage: the trade of this town is now very conſiderable, eſpecially for export of proviſions."

Having conducted his reader, by the great North road, to the confines of Scotland, our touriſt returns to roads which branch out from the right and left. This part of his plan brings him to Cambridge, of which he gives, abridged, ſuch an account as may be learned from the Cambridge Guide, without exhibiting any view of the ſcience and literature which are there ſtudied. Thetford employs him to his heart's content, being (by his account) chiefly diſtinguiſhed for monaſtic eſtabliſhments. St. Edmund's Bury opens a field for hiſtorical communications, and brings Canute upon the ſtage. Norwich and

Lynn

Lynn are places of conſiderable trade, and have reſpectively been well provided with monaſteries. Yarmouth, formerly alſo well ſupplied with convents, is now chiefly diſtinguiſhed for trade.

While our author confines his tour to England he is, on the whole, if trite and unintereſting, at leaſt tolerably correct. When, however, he comes to Scotland, he ſhews himſelf extremely ignorant of the geography of many parts of the country. Here the accurate Paterſon himſelf makes ſome miſtakes. Theſe, our touriſt very faithfully copies, and adds many of his own. At the ſame time he has collected ſeveral curious anecdotes and facts. "At Clunie, near Dunkeld, was born the admirable Criton." "Near the Inverneſs road, at the union of the Tunnel and the Tay, is the village of Logilrait, near which are the ruins of a caſtle, ſaid to have been the reſidence of King Robert II. after he had reſigned the government into the hands of his brother, the Duke of Albany: the foſſe is pretty entire; and near the caſtle is a field called Cannon Bral, where it is ſuppoſed a battery was erected." A conſiderable part of his account of Scotland is borrowed from the ſtatiſtical reports; ſeveral paſſages of which he has entirely miſunderſtood. In ſeveral parts of his itinerary there are great chaſms, which may very naturally be the caſe when a man undertakes to travel by bearſay. For inſtance, from Blair Athol to Inverneſs, about eighty miles, a very ſtriking country, comprehending the rich old body of the Grampians, our touriſt tranſports us at one ſtride. In other parts he borrows very liberally from Mr. Pennant, who actually ſurveyed the country which he undertook to deſcribe. As our author has copied ſo freely, he would have found in Newte's Tour much better materials than many of thoſe which he has ſelected. In traverſing certain parts of the Highlands, he gives an account of ſome noted free-booters, whoſe characters, totally miſapprehending them, he ſuppoſes to reſemble Jonathan Wild's; but the facts which he himſelf records manifeſt a total diverſity.

"Macgregor and Cameron, who, while they robbed the rich, made donations to the poor, and obſerved ſtrict fidelity among their own gang, bore a much greater reſemblance to Robin Hood, ſo noticed in Engliſh tales. They, indeed, were plunderers from a barbarous ſtate of ſociety, whereas Wild's depredations aroſe from the profligacy of a luxurious capital. It is certain that, till the middle of the laſt century, Highland chieftains brought (to uſe the language of the play) bands of fierce barbarians down upon the vale, ſweeping the flocks and herds: theſe, like much greater robbers in our own times, compelled their unoffending neighbours to purchaſe peace by very heavy contributions. Rob Roy Macgregor was no leſs attentive to the Duke of Montroſe's rents, with his handful of banditti, than if, commanding a great army of depredators, he had directed his efforts againſt Venice, Rome, Egypt, or Syria,"

When our author arrives at the north of Scotland, he quotes from a ſtatiſtical report the following curious account of the origin of Johnny Groat's houſe, as narrated by the clergyman of the pariſh, in a ſtatiſtical report.

"In

"In the reign of James IV. of Scotland, Malcolm, Gavin, and John de Groat, (ſuppoſed to have been brothers, originally from Holland,) arrived in Caithneſs, from the ſouth of Scotland, bringing with them a letter, written in Latin, by the king, recommending them to the countenance and protection of his loving ſubjects in the county of Caithneſs. They purchaſed, or got poſſeſſion of the lands of Warſe and Dungiſbay, lying in the pariſh of Caniſbay, on the ſide of the Pentland Frith; and each of them obtained an equal ſhare of the property they acquired. In proceſs of time their families increaſed, and there came to be eight different proprietors of the name of Groat, who poſſeſſed theſe lands amongſt them; but, whether the three original ſettlers ſplit their property among their children, or, whether they purchaſed for them ſmall poſſeſſions from one another, does not appear.

"Theſe eight families, having lived peaceably and comfortably in their ſmall poſſeſſions for a number of years, eſtabliſhed an annual meeting, to celebrate the anniverſary of the arrival of their anceſtors on that coaſt. In the courſe of their feſtivity, on one of thoſe occaſions, a queſtion aroſe reſpecting the right of taking the door, and ſitting at the head of the table, and ſuch like points of precedency (each contending for the ſeniority and chieftainſhip of the clan;) which increaſed to ſuch a height as would, probably have proved fatal in its conſequences to ſome, if not to all of them, had not John de Groat, who was proprietor of the ferry, interpoſed. He, having acquired more knowledge of mankind by his conſtant intercourſe with ſtrangers paſſing the Pentland Frith, ſaw the danger of ſuch diſputes; and, having had addreſs enough to procure ſilence, he began with expatiating on the comfort and happineſs they had hitherto enjoyed, ſince their arrival in that remote corner, owing to the harmony which had ſubſiſted among them. He aſſured them that, as ſoon as they appeared to ſplit and quarrel among themſelves, their neighbours, who, till then, had treated them with reſpect, would fall upon them, take their property from them, and expel them from the country: he therefore conjured them, by the ties of blood, and their mutual ſafety, to return quietly that night to their ſeveral houſes; and he pledged himſelf that he would ſatisfy them all with reſpect to precedency, and prevent the poſſibility of ſuch diſputes among them at their future anniverſary meetings. They all acquieſced, and departed in peace. In due time, John de Groat, to fulfil his engagement, built a room diſtinct by itſelf, of an octagon ſhape, with eight doors and windows in it; and having placed in the middle a table of oak, of the ſame ſhape; when the next anniverſary meeting took place, he deſired each of them to enter at his own door, and to ſit at the head of the table, he taking himſelf the ſeat that was left unoccupied. By this ingenious contrivance, any diſpute in regard to rank was prevented, as they all found themſelves on a footing of equality, and their former harmony and good humour were reſtored. That building was then named John o'Groat's houſe; and, though the building is totally gone, the place where it ſtood ſtill retains the name, and deſerves to be remembered as long as good intentions and good ſenſe are eſtimable in a country.

"The remains of the table have been ſeen by many now alive."

Theſe are the chief materials which are to recompence the labour of a reader who ſhall wade through ſix volumes octavo of very cloſe print. Were the work, cleared of all trite ſtories, unintereſting details, and irrelevant quotations, reduced to two volumes, though it never

never could be an original production, yet it might be a conſiſtent and uſeful compilation.

We would recommend to all thoſe who, without poſſeſſing learning or genius, are ambitious to ſet up in the book-making line, in that ſpecies of manufactory, to imitate other manufacturers, and chuſe ſuch materials as they may weave, groove, or forge into an unique and congruous piece, adapted to ſome ſpecific purpoſe. A mere heap of collections and quotations can never make a valuable work, unleſs there be ſelection and arrangement adapted to ſome pleaſing or uſeful end. We farther adviſe touriſts, who traverſe the country without ſtirring from their own writing deſk, to ſtudy the maps of the parts which they think it incumbent on them to deſcribe.

From the peruſal of Mr. Crutweli's tour, we do not think a reader will derive much, either of information or entertainment. We think it our duty, as reviewers, to diſcourage ſo voluminous works, of which all that is uſeful might be compreſſed into ſo very narrow a ſpace.

Sermons; in which are explained and enforced, the religious, moral, and political Virtues of Freemaſonry. Preached upon ſeveral Occaſions, before the Provincial Grand Officers, and other Brethren, in the Counties of Kent and Eſſex. Dedicated, by Permiſſion, to William Perfect, Eſq. P. G. M. for the County of Kent. By the Rev. Jethro Inwood, B. A. P. G. C. for the County of Kent, and Curate of St. Paul's, Deptford. Croſby and Letterman, London. 8vo. 7s. Pp. 306.

THERE is nothing in theſe ſermons, as literary compoſitions, to exerciſe the ingenuity of the critic: but, from their ſingularity in ſome reſpects, they merit a certain degree of conſideration. The method we ſhall obſerve, in reviewing them, ſhall be to extract paſſages, and ſubjoin a remark or two on each excerpt.

Union in a Political Sense.—" Perhaps the hiſtory of man no where affords us any information of any period, like the preſent, of national unity in our national politics; and, I beſeech you, from what ſource, like this union, could we poſſibly expect any tolerable degree of ſucceſs againſt the daring attempts of foreign foes, who have opened their mouths againſt us, to ſwallow us up like roaring lions; or from domeſtic enemies, who, like crocodiles, have endeavoured to enſnare us, or, like ſnakes, have endeavoured to deſtroy us? Surely from no ſource, next to the interference of Divine Providence, like this union of ſentiment, could we hope for ſucceſs. Has it not been as a ſword in the boſom of the former, to wound their growing ſpirit of miſchievous intentions, and has it not been a deadly poiſon in the heart of the latter, to ſmother, at leaſt for the preſent, the kindling flame of their treaſonable projects againſt our deareſt privileges? And even this political union is not without its myſtery. It is almoſt an undiſcoverable myſtery, that a nation, ſo averſe to its preſent engagements of war and tumult, both from intereſt and humanity of ſentiment, ſhould almoſt univerſally

ſally unite to encourage, ſupport, and continue, the utmoſt exertions of that, which naturally exhauſts our wealth, draws rivers of tears from many of our fellow creatures eyes, and gives every diſagreeable ſenſation to all the feelings of our national and Chriſtian humanity. And yet, methinks, all circumſtances conſidered, all muſt confeſs, that this unity of ſentiment, though accompanied with this myſtery, is very commendable, and we, as individuals of this great national ſociety, ſhould without it be in imminent danger."

The author is very fond of myſtery: but it is his "craft." He frequently draws, alſo, "*rivers of tears* from his fellow-creatures eyes."

The Lapſe of a good Mason.—"The poor man bleſſed him in the gate of the city; he was a Job in the excellency of charity. The nation boaſted of him as a faithful citizen; in his perſon, in his heart, and in his property, he obeyed its laws; he fought its battles; he gloried in its conſtitution. His children drew good and pleaſant nouriſhment from him, as the cluſter of grapes draws ſweetneſs from the vine; and ſhone in garments as the branch in its foliage, or the roſe in its bloſſom. His wife was happy in the faithful tenderneſs of his union. His neighbours were pleaſant in his cheerful and friendly ſociety. And maſonry itſelf boaſted the uprightneſs, the conſtancy, and the integrity of his brotherhood.

"But now, alas! perhaps, all have reaſon to lament, in the language of the mournful prophet, how is the fine gold become dim! how are the mighty in virtue fallen! The poor, perhaps, by his fall and defection from benevolence to covetouſneſs, beg, in vain, the needy morſel. His country feels him as a public vulture, or a crawling ſnake, tearing out the vitals of its conſtitution, or poiſoning, with every evil principle, its more ignorant or unwary members. In his own family he has exchanged the characters of huſband and father, for the unfaithful tyrant and unnatural deſerter. In his neighbourhood, by his fall from virtue, he is ſhunned as diſgraceful, and avoided as dangerous; and in his lodge, he is become a peſt to the ſociety, a diſgrace to the fraternity."

This is the moſt brilliant paſſage in the volume.

Vindication of Freemasonry.—"To the reſt of my preſent audience, I mean thoſe of the female ſex, and thoſe of the other, who are not maſons; I can only ſay, I am, and always ſhall be, very much grieved, if ever they have the opportunity of obſerving any thing, either in the public or private conduct of maſons, which can poſſibly give them any cauſe, even to think lightly, much leſs to think evil, or deſpiſe that order, which we, as maſons, always boaſt of, as royal, loyal, Chriſtian, and humane. If, however, through the ill conduct of any defective member of our ſociety (and, I believe, there are no ſocieties of human beings, in this ſtate of human frailty, without its defective members), if, I ſay, through the ill conduct of any defective members of the maſonic order, there are any here who have been induced to deſpiſe, or even to think lightly of maſonry itſelf; let me beg of them, for a few moments only, the charitable arreſt of ſuch an uncharitaritable judgement."

We always thought ſuch apologies abſurd. The uninitiated, after all a brother's "fuming and chafing," will remain incredulous.

Solomon,

Solomon, P. G. M.—" In the hiſtory of Solomon we find, from many circumſtances of his life, that, as a maſon, he was, perhaps, one of the moſt ſcientific, and one of the moſt laborious that ever belonged to the royal craft. Now, in both theſe characteriſtics, I ſhould be very ſorry not to ſet him forth with the greateſt zeal, as in all points worthy your imitation alſo. For, to uſe every means to encreaſe our knowledge, and to exerciſe our diligence, is highly praiſeworthy in every individual, both as men, as Chriſtians, and maſons. But if in theſe things I would at all times gladly exhibit Solomon as your pattern, yet I would alſo, with equal zeal, exhibit him as a caution. And, I am ſure, if his ſpirit mixes with ours, as a witneſs of our preſent engagement, I ſhall not offend him by ſo doing; I would then, I ſay, exhibit him as a caution."

There is ſomething very fantaſtic in the ſuppoſition of Solomon's ſpirit mixing with Mr. Jethro Inwood and his brethren.

Masonry on the Continent.—" A book has been publiſhed in this country *, (and it has been read with ſome degree of avidity by the enemies, or rather, by thoſe who have ſome ſuſpicions concerning our royal order,) in which book, the author has been zealous to prove, (and, I muſt ſay, he has wonderfully, and, I think, incontrovertibly, ſucceeded in the attempt,) in which, I ſay, he has been zealous to prove, that, upon the continent, a ſet of *wicked, ungodly, designing, and blaſphemous infidels*, have concealed themſelves and their wicked deſigns under the cloak of maſonry; and thereby have, without interruption, effected that abominable revolution which has had its beginning in France, and which is now taking its unmoleſted progreſs, from one end of the continent unto the other.

" Now, my friends, by the ſucceſs of this author, in ſo well proving what he has endeavoured to prove, reſpecting the revolutions of the powers upon the continent taking their riſe and their perfection alſo amongſt the maſons upon the continent, there hath riſen in this country—I ſay, there hath riſen in this country, amongſt thoſe who know us not, a ſuſpicion, however unworthy, I will not take upon me at this time to ſay, ſuch a ſuſpicion may be; there hath riſen a ſuſpicion of the ſame kind, reſpecting the maſons of this country."

This paſſage furniſhes a very juſt ſpecimen of the author's ſtyle and manner, which we are very far from recommending to imitation.

Every Mason is a true Christian: yet he may be a Jew.—" Firſt then, I aſſert it *as mine opinion*, that maſonry is the excellency of Chriſtianity; and that every maſon is, if he is in reality a maſon, a true Chriſtian; or, at leaſt, he is in reality truly religious, according to his profeſſion, whether he be Jew or Chriſtian."

Address to his Female hearers.—" Yes, in this order, my friends, is found, wherever its members are truly what they profeſs to be; in this order is found, in all their beſt excellencies, thoſe grand characteriſtics of human glory—*the husband, the father, the brother, and the friend.*

" Firſt, the huſband; in this aſſertion I ſhall, at firſt, ſeem a little paradoxical to the female part of my hearers; for, I am very unpleaſantly acquainted,

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" * See Robertſon's *(Robiſon's)* Proofs of Conſpiracy."

that

that they are ſomewhat reſtrained in their approbation of our order; becauſe, they miſtakingly imagine, that that ſecreſy, which we pretend to, may have a tendency to hold back that univerſal communication, which is ſo much the bond and felicity of the matrimonial ſtate; but, let my fair auditors believe me, that the laws of maſonry command us to withhold nothing from *them* which can poſſibly add any thing, in the leaſt degree, to their felicity; and that *that secresy*, which we pretend to, and with which *they* are, I believe, ſometimes not a little angry, is more a bond of union amongſt ourſelves, than it is any key of deprivation to them, of all, or indeed, of any, of thoſe thoughts and affections of our ſouls, by which the heart of every maſon is united to that his better ſelf, his beloved wife. And this I am bold to declare, that if ever maſonry was made the channel of any huſband giving one unquiet moment to his wife, that man is, by this his unnatural conduct, the very diſgrace of maſonry, the moſt vile accuſer of the brethren; and an horrid blaſphemer of all good, and of all holy things. Yes, my female hearers, for whoſe felicity I will be always moſt anxious, the good maſon muſt be the good huſband; and what perhaps will be ſtill more pleaſing to the tender hearts of my preſent female friends, he muſt be alſo a good parent. *Yes*, ſo far from maſonry poſſeſſing any thing which may tend to eſtrange us from theſe our beſt affections, the wife of our boſom, or the offſpring of our perſons; that in every maſonic engagement, nay, even in our moſt pious labours, we are ſtrictly charged, to yield and ſurrender our whole ſouls to that charity and love, that affection and duty, *which nature gives*. Yes, which nature gives, to the wife, and alſo to the child. Theſe deareſt and undivided objects of our affection, firmly bound up by every ſtring of the heart; and as well provided for, as our beſt exertions both of body and mind will admit of; *then*, with whatever remains, whether of the affections of the ſoul, or of the remnants of property and fortune; we hope we have no ſelfiſh paſſion; no grovelling or covetous deſires. *No!* Maſonry, in all her leſſons, forbids the ſmalleſt indulgence of any of theſe ſordid affections."

Our readers will ſmile at the preacher's great ſolicitude to ſatisfy the ladies without indulging their curioſity. It was a hard taſk; but, perhaps, he was not very ſucceſsful. We can inform this gentleman that free maſonry is not confined to men; that there are female lodges in England, and that brethren are admitted to theſe maſonic ſiſters. We could mention names, places, and dates; and why ſhould ſuch an ineſtimable bleſſing as maſonry be confined to men? Surely, their better halves ought to partake of ſuch a treaſure. We dare ſay, the great and good and grand maſter Solomon would not conceal ſo excellent a thing from the ladies of his court; and there are modern grand maſters, who are equally incontinent of the maſonic ſecret. In truth, let us hear no more of the virtues of maſons, when that villain Orleans, without the ſhadow of a virtue, with the filthieſt pollution of vice about him, to diſguſt every ſpectator, was made the grand maſter of France! When we ſee ſuch men as the Duke of Orleans, ſelected and honoured by thouſands and tens of thouſands, ſurely we may ſay, "Folly hath built her houſe! She hath erected ſeven pillars of bulruſhes on the ſhifting ſand; and ſhe hath adorned her temple with the pictures of her worthies—the Duke of Orleans, Voltaire, Rouſſeau, Gibbon, and Lord Cheſterfield!"

Mural

Mural Nights: or, Elements of Civil Knowledge. By Henry Redhead Yorke, Esq.

[*Concluded from* VOL. X. P. 152.]

THE diſputes between thoſe who have thought and written on education may often be termed conteſts between philology and ſcience. They, who are very much attached to the former, have generally ſpoken in favour of the old Buſbeian ſchool; whilſt proficients (or perſons deeming themſelves ſuch) in the latter, have been often forward in depreciating claſſical literature. By our preliminary remarks, we have ſufficiently proved, that we have no falſe bias on our minds; that we prefer not the philologiſt to the genuine philoſopher; but that, ſtill friendly to the old mode of education, we would wiſh to form them both, at our Grammar-ſchools and our Univerſities in preference to our Academies and our Lecture-rooms.

The preſent writer, however, no real friend to the intereſts of Grecian or of Roman literature, ſeems totally averſe from thoſe inſtitutes which have been proved, in moſt reſpects, ſalutary, from the experience of ages. He would begin where others end, if we rightly underſtand him. He is a moral and literary Theoriſt, fond of novelties and hazardous in his experiments. In generalizing, he is obſcure, ſeldom explaining his notions with ſuch perſpicuity as to be at once intelligible.

"We ought (ſays he) in the elementary ſtudies of youth, to begin, where man firſt began in ſociety. Hence, the earlieſt ſpecies of inſtruction muſt relate to ſelf-knowledge, or the juſt comprehenſion of the nature and faculties of the mind. After this has been obtained, we ſhould proceed to deſcribe the progreſs of mind, in the invention of arts and ſciences; and excite in the pupil new ideas, proportionate to the advancement of ſociety in its different ſtages of improvement. The ſtudy of arts and ſciences then ariſes in the natural order of things, and becomes familiar to the underſtanding, when the original of both is properly referred to the wants and meliorated condition of man. To make them eaſily comprehended, we muſt exhibit to the mind, in what manner, the ſtate of the world rendered their introduction indiſpenſably neceſſary to its happineſs. By following this plan of ſtudy, the powers of intellect will be found to unfold themſelves with eaſe and rapidity, and inſtruction being no longer inverted, every acquiſition that is made in ſcience will lead to and facilitate the attainment of ſome other acquiſition, in that regular order, which nature intended for the political and moral progreſs of nations as well as of individuals."

"This method poſſeſſes many advantages. It removes from our ſtudies a multitude of ſuperfluous objects which detain without inſtructing us in our progreſs; and rejects thoſe empty ſciences which conſiſt principally in words or vague notions, and which are called *primary* or *elementary ſciences*, as if it were neceſſary to loſe time in learning nothing, in order to prepare ourſelves for ſtudying one day or other to ſome advantage. It averts thoſe diſguſts which a child cannot avoid experiencing, when in the commencement of his ſtudies obſtacles are oppoſed to him which he cannot ſurmount, and

doomed to ſtore his memory with words that he does not underſtand, he is puniſhed for not retaining what he never comprehended, or for not having learnt what he never felt the neceſſity of learning. On the contrary, it enlightens with facility, becauſe from the firſt leſſon it leads him from what he knows to what he was ignorant of; it excites his curioſity, as he judges from the knowledge he has already gained, of the facility of obtaining more; and his vanity, flattered by his firſt progreſs, renders him anxious ſtill to acquire. It inſtructs him almoſt without any exertion on his part, becauſe inſtead of making a parade of principles, it reduces the ſciences to the hiſtory of obſervations, of experiments and diſcoveries. And laſtly, as it never varies, and as it is the ſame in each ſtudy, it becomes more familiar to him every day: the more he becomes informed, the more facility he acquires in informing himſelf; and if the period of his education has been too ſhort, he may, alone and without aſſiſtance, acquire every ſort of knowledge that has not been ſubmitted to him before.

"It muſt be granted that the education which cultivates memory only may perform prodigies, and has performed them; but theſe prodigies laſt only during the time of infancy. Beſides, this method is not moſt ſucceſsful with children who are born with bright geniuſes."

"In vain will a youth, perplexed with difficulties in the world, invoke the learning of Greece and Rome, if he be ignorant of the conſtitution of our nature, the modes of thinking which prevail, and the nice ſhades and diſtinctions that exiſt between right and wrong. He ſhould underſtand well the conſtitution, laws, and genius, civil and military, of his native country, and he ſhould not be imperfectly acquainted with the civil polity of ſurrounding nations. The Latin and Greek languages, conſidered as models of taſte and fine writing, are uſeful to form the ſtyle, and ſharpen the wit of men. But a coryphæus in ancient learning is but a mere pedant, if he be ignorant of the nature, beauties, and power of his mother tongue. His learning, which would otherwiſe be an uſeful ornament to his more practical knowledge, cannot but impede his progreſs in the world. An Engliſhman deſtined to reſide in his native country, is to think, write, and ſpeak in Engliſh, not in Latin or Greek; and the greateſt cauſe that has hitherto obſtructed the refinement of Engliſh literature, is the total neglect of our own language, during our education. We cannot therefore be ſurprized when we find ſcholars, expreſs themſelves awkwardly in it, or when we diſcover that the French, Italian, Latin, and Greek tongues, are better underſtood (becauſe they are more attended to) than our own. Our acquaintance with the authors of antiquity ſhould have taught us better plans. For according to the undoubted teſtimonies of Quintilian and Cicero, the greateſt pains were taken to inſtruct the Roman youth in the Latin tongue, before they were taught the Greek, which was as foreign to them as French, Latin, or Greek are (*is*) to the Engliſh. Were the Roman Republic in exiſtence, and were it judged proper that its youth ſhould be converſant in the language of our country, we ſhould find that it would not be attempted until they had been thoroughly acquainted with the general principles of Latin."

"We are at this time in a condition of literature and eſpecially of philoſophy, which the Romans never attained. We have great poets, excellent hiſtorians, and even elegant orators; we poſſeſs therefore the power of enriching our language without reſorting to the remains of antiquity for aſſiſtance. When the Romans invoked the aid of the Grecian muſes, their language and manners were coarſe and barbarous: now that the Engliſh have

have poliſhed and beautified their language, they entirely exclude it from their ſchools, ſo that the youth of England are better able to criticiſe the writings of antiquity, than to ſpeak or write in their native tongue."

But may it not be aſked, whether moſt of our great poets, hiſtorians, orators, and critics, had not recourſe to the antients for inſtruction? may they not be ſuppoſed to have derived ſome portion, at leaſt, of their excellence, or perhaps, to ſpeak more accurately, the means of acquiring it, from fountains of Greek and Roman literature? However neceſſary it may be to *purify*, it ſurely would be exceſs of folly to *cut off* this ſource even now:

"My plan of education (ſays our author) has nature for its baſis, and reaſon for its ſuperſtructure; but ſuch a plan, it muſt be granted, is not to be found in any of our ſeminaries of learning. Their ſyſtem inverts knowledge; the preſent propoſes to make it orderly and progreſſive. Theirs is founded on precedent and long eſtabliſhed uſage; this has nothing to recommend it but its obvious utility and its economy of time. To thoſe parents who would be rather amuſed with the pert loquacity of children, than with their ſlow advancement at the beginning of their education; to thoſe who would rather ſee them ſhine while infants, than poſſeſs ſubſtantial knowledge when men, this ſyſtem has neither charms, nor temptations."

Our laſt extract ſhall be a paſſage which we entirely approve, and which will ſeem to be almoſt an echo to the general ſentiment of our preliminary eſſay.

"We ſhould obſerve, that every profeſſion or purſuit has habits peculiar to itſelf, leaving ſome powers of the mind dormant, while it exerciſes and improves the reſt. If we wiſh, therefore, to cultivate the mind to the extent of its capacity, we muſt not reſt ſatisfied with that employment which its faculties receive from our particular ſituation in life. It is not in the awkward and profeſſional form of a mechanic, who has ſtrengthened particular muſcles of his body by the habits of his trade, that we are to look for the perfection of our animal nature; neither is it among men of confined purſuits, whether ſpeculative or active, that we are to expect to find the human mind in its higheſt ſtate of cultivation. A variety of exerciſes is neceſſary to preſerve the animal frame in vigor and beauty; and a variety of thoſe occupations which literature and ſcience afford, added to a promiſcuous intercourſe with the world, in the habits of converſation and buſineſs, is no leſs neceſſary for the improvement of the underſtanding. There are ſome profeſſions, in which a man of very confined acquiſitions may arrive at the firſt eminence; and in which he will perhaps be the more likely to excel, the more he has concentrated the whole force of his mind to one particular object. But ſuch a perſon, however diſtinguiſhed in his own ſphere, is educated merely to be a literary artiſan, and neither attains the perfection, nor the happineſs of his nature. That education only can be conſidered as complete and generous, which (in the language of Milton) fits a man to perform juſtly, ſkilfully, and magnanimouſly, all the offices, both private and public, of peace and war.

"The foregoing obſervations are not meant to recommend an indiſcriminate attention to all the objects of ſpeculation and of action. Nothing can be more evident, than the neceſſity of limiting the field of our exertion,

if we wish to benefit society by our labours. But it is perfectly consistent with the most intense application to our favorite pursuit, to cultivate that general acquaintance with letters and with the world, which may be sufficient to enlarge the mind, and to preserve it from any danger of contracting the pedantry of a particular profession. In many cases, the sciences reflect light on each other; and the general acquisitions which we have made in other pursuits, may furnish us with useful helps for the further prosecution of our own. But even in those instances in which the case is otherwise, and in which these liberal accomplishments must be purchased by the sacrifice of a part of our professional eminence, the acquisition of them will amply repay any loss we may sustain. It ought not to be the leading object of any one, to become an eminent metaphysician, mathematician, or poet; but to render himself happy as an individual, and an agreeable, a respectable, and an useful member of society. A man who loses his sight, improves the sensibility of his touch; but who would consent, for such a recompence, to part with the pleasures which he receives from the eye?"

We have here much found sense; but the author is, in general, too theoretical to be useful.*

We cannot take leave of Mr. Yorke without observing, that there is much affectation in his style, for which, indeed, we were prepared by the title of his book—*Mural Nights.*

History of Russia, from the Foundation of the Monarchy by Rurik, to the Accession of Catharine the Second. By W. Tooke, F. R. S.

(Concluded from p. 25.)

THE history, now entered into the second volume, commences the momentous reign of Czar Peter. This celebrated prince having, during several years, reigned conjointly with his elder brother, at the age of twenty-two became sole monarch of Russia. The character, systematic policy, and conduct of this extraordinary man, are presented to the reader with sufficient clearness to enable him to comprehend his merits and demerits, and to appreciate the result. It is, however, to be observed, that he rather in his detailed narrative affords materials to the reader for forming his judgment and views, than exhibits a striking and masterly view himself. From his details we elicit the following facts:—

"As soon as Peter acquired the sole sovereignty, having surveyed the wants of his empire very accurately, he bent his powerful and energetic mind to provide a supply. He plainly perceived that a disciplined, well-trained, valiant army, according to the present establishment in other countries, was much wanted in his own; and accordingly he made it one of his first businesses, as monarch, to put his army on a better footing. For this purpose he procured officers from various parts, but especially from Britain,

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* To say nothing of many passages, which, in a moral and political view, are highly exceptionable.

France,

France, and Switzerland. But he conceived a ſtill more ardent deſire for eſtabliſhing a navy."

The circumſtance which firſt occaſioned the direction of his zeal to that object we think well worthy of citation.

" Being at a pleaſure-houſe of his father's, he ſaw an Engliſh boat lying neglected. This attracted his ever active curioſity; and, in the courſe of his enquiries about it, he learnt that the builder of this veſſel was Brant, a Dutchman, who was ſtill living in Moſco. The boat-builder was immediately ſent for, and received orders from Peter to conſtruct ſeveral veſſels in which the monarch and his attendants might ſail about the rivers and lakes in the vicinity of Moſco. By this practice, he got in a ſhort time ſuch a taſte for the art of ſhip-building and the whole ſyſtem of marine, that he took a journey to Archangel in order to inſpect the ſeveral ſhips in that harbour, and to acquaint himſelf ſtill farther with naval affairs. At Archangel he cauſed a large veſſel to be built, was an attentive obſerver of the whole work as it proceeded, employed himſelf in making drawings and models of ſhips, occaſionally put his hand to the work, and very often acted the part of the ſteerman. It ſoon occurred to ſuch a reflecting mind as Peter's, that a marine muſt be of ſignal advantage to a country. He ſaw in the port of Archangel the influence of a haven on the trade, the commerce, and the whole buſineſs of a nation; and all this accelerated the completion of the wiſh he had already formed to have a navy. To incite his people to commerce, and thereby to diligence and activity, by navigation, and by a fleet to increaſe the reſpect and the power of his empire, were the two plans, in the execution whereof he was now as ſeduloufly employed as in the better formation of his army. To the accompliſhment of his deſign, however, it was a great impediment that Ruſſia had ſo little water. The port of Archangel was adapted to the purpoſes of commerce; but it was not entirely fit for the uſes of a navy, as the white ſea is ſcarcely navigable ſix months in the year, and Archangel is ſituate at a great diſtance from the reſt of Europe. Peter was rather deſirous to acquire water on the ſide of the Euxine and the Caſpian, or in the ports of the Baltic, as more convenient for the fitting out of a fleet and offering greater opportunities for commerce."

" Peter reſolved to conſtruct a fleet in the Euxine, and in three years rendered a conſiderable ſquadron fit for ſea. Having in this preparation employed foreign workmen, he ſent young Ruſſians to foreign countries to acquire the knowledge of ſhip-building. Theſe improvements being miſconceived by great numbers of his ſubjects, cauſed diſſatisfaction that roſe to ſedition, and even a conſpiracy againſt his life, which he baffled and cruſhed with great ability and courage, though not without conſiderable cruelty. Having eſtabliſhed quietneſs at home, he reſolved to travel himſelf into other countries to examine with his own eyes their ſeveral advantages, to propagate them in his empire, to tranſfuſe more activity, induſtry, and diligence into the great maſs of his ſubjects, and by that means to render his country more proſperous and powerful."

Leaving the particulars of his travels to biographers, the author mentions only ſuch circumſtances as illuſtrated his general hiſtory. Among other countries he viſited Saxony, and with the Elector, King of Poland, cultivated a very cloſe connexion.

" Soon after his return, this political union, embracing the King of Denmark, produced a partition treaty for diſmembering the dominions of Charles XII. of Sweden, whom being then hardly ſixteen years of age theſe righteous aſſociates thought it would be an eaſy matter to deſpoil. From theſe views and intentions aroſe a war deſtined to raiſe Ruſſia to much more eminence than ſhe had ever known before; to connect her more intimately with Europe, and to procure her greater influence with European powers. The young Swede proved in the beginning of the war victorious, and very unwiſely deſpiſing Peter and the Ruſſians, directed his principal efforts againſt Poland. His brilliant ſucceſſes in that kingdom overwhelming the power of Poland, rendered her afterwards the more eaſy a prey to Ruſſia herſelf when in recent times aſſociated with a different junto of uſurpers and plunderers. The elation of victory in an evil hour inducing Charles to invade Ruſſia, produced events tending to humble Sweden beyond the power of recovery. While Charles with frantic heroiſm was in Poland waſting his ſtrength and reſources in uſeleſs victory and ſhort lived acquiſitions, Peter with ſound political wiſdom was improving the capabilities of his immenſe Empire. In the vicinity of the Swedes themſelves, he laid the foundation of a new metropolis. To eſtabliſh a commerce by means of the contiguous Baltic, and thus to procure for his empire a more extended reciprocal intercourſe with other European countries was Peter's main object in building Peterſburgh; and ſcarcely were the foundations laid, when a merchant ſhip from Amſterdam arrived in its harbour. Peter rewarded it richly. This firſt was ſoon followed by others. Thus had Peter knit a new tie between his Empire and the reſt of Europe. Meanwhile he was preparing his forces to check the progreſs of the conquering Swede. After a ſucceſſion of ſkilful military efforts to conſume and reduce his enemy's army, he at length ventured to engage him in a pitched battle, and at Pultoway gained, July 8th, 1709, a victory, one of the moſt deciſive that was ever obtained. The whole Swediſh army was either deſtroyed or taken priſoners; only a very ſmall part of it eſcaping with the King to Turkey. Peter freed from fears of Charles, applied himſelf with uninterrupted vigour to the improvement of his country."

His domeſtic adminiſtration conſtitutes a ſeparate portion of the hiſtory.—Beſides his promotion of military and naval force and ſkill, he improved the various other conſtituents of national greatneſs. This wiſe ſtateſman was deeply impreſſed with the indiſpenſible neceſſity of religion to the proſperity of a country.

" In regard (ſays our author) to religion, Peter unqueſtionably had clearer perceptions than any of his predeceſſors on the throne of the Czars. His good natural underſtanding, his ſound judgment, probably too his travels, and his intercourſe with foreigners, and with men of all ranks, and of the different creeds, taught him very ſoon to diſtinguiſh religion from church rites; to diſcriminate between the leſſons of Chriſt and the doctrines of the ſchools, and to form juſt ideas of what conſtitutes the true eſſence and ſpirit of religion."

Supporting a national eſtabliſhment, he liberally tolerated other ſects.

" Arts and ſciences in Ruſſia were ſtill in their infancy previous to the reign

reign of Peter. That prince, in theſe likewiſe, began to do ſomething for his country, and to lay the foundation, in this reſpect, of farther improvement. He endowed, at St. Peterſburgh, a ſeminary for future navigators, as well as a mathematical ſchool, at Moſcow. He cauſed ſome public libraries to be ſet up; inſtituted a muſeum at St. Peterſburgh, for which he collected productions of nature and art himſelf on his travels; fetched other collections from abroad; and, at the ſame time, made it a repoſitory for all kinds of natural productions found in the Ruſſian empire. This inſtitution he devoted to the nation at large. Every one had free entrance here: and, by the contemplation of nature, or the works of human induſtry, might acquire juſter conceptions and an incitement to activity. He provided a Ruſſian printing office; cauſed uſeful books to be tranſlated from foreign languages into Ruſs, and, by means of the preſs, diſperſed them among his people. The academy of ſciences, at St. Peterſburgh, founded by him, and which has always contributed in an uncommon degree to extend the knowledge of Ruſſia among foreigners as well as natives, was enjoined, by his plan, to write learned books, afterwards to tranſlate them into the vulgar tongue, that they might be put into the hands of the common people, particularly of the youth.

"Manufactures, trades, mechanical arts, buſineſſes, and objects of induſtry of all kinds, were the principal aim of Peter's active mind; and, doubtleſs, in theſe reſpects, he cultivated his nation greatly more, and advanced it higher than it had been before. He put the manufactory of ſmall arms upon an excellent footing; ſet up forges for anchors; and built a number of mills, inſtituted manufactories for linen, ſail-cloth, cordage, ſilk, and woollen ſtuffs; built, in the neighbourhood of St. Peterſburgh, a multitude of brick and tile kilns; and acting differently from Charles XII. who conquered Poland without deriving from it any benefit to Sweden, nay, which was indeed injured by it; cauſed ſheep and ſhepherds to come from that country, for the ſake of improving the breed of ſheep in Ruſſia. He alſo zealouſly promoted inquiries into the manner of exploring and working mines, particularly in Siberia; and, in order to render it more methodical and regular, conſtituted a peculiar mineral college; to which he gave the inſpection over the works to be carried on. Not leſs important was the progreſs, which the Ruſſians made under Peter, in regard to commerce. He ſettled on a firm and laſting footing his trade on the ſide of Aſia, eſpecially with Perſia and China. But the event of greateſt conſequence to the trade and commerce of the Ruſſians, in Europe, was, undoubtedly, the dominion of the Baltic, which Peter wreſted from Sweden; and the conqueſt of ſeveral maritime towns on the coaſts of that ſea; a ſovereignty which he endeavoured more ſolidly to eſtabliſh, and to render more advantageous to his own empire, by the city of Peterſburgh, through which the Ruſſians obtained the moſt favourable opportunity for trading with the Dutch, the Engliſh, the French, and the Germans."

From the reign of Peter the Great, the hiſtory of Ruſſia becomes cloſely interwoven with the hiſtory of the reſt of Europe. Thus, if it decreaſes in novelty, it increaſes in intereſt and importance to a Britiſh reader. Although our author, in following the improvements made by ſucceeding princes, neither marks very ſtrongly, nor diſtinguiſhes very clearly, yet a reader may diſcover that the objects which he wiſhes to exhibit, and to keep ſeparate, are principally two—the

progreſſion of internal improvement, and the advancement of influence, among foreign ſtates. The facts which conſtitute his narrative are chiefly conducive to theſe purpoſes; though not always ſo ſkilfully chained together as to render the ſeries obviouſly perſpicuous; they are in a great degree huddled together. The materials, indeed, beſpeak induſtry and impartiality; two fundamental qualities of an hiſtorian; but are far from indicating that comprehenſive ſagacity which, perceiving the connexions and dependencies of manifold parts, grooves them ſkilfully into one whole. This higher quality of an hiſtorian, our author by no means poſſeſſes.

"Ruſſia appears to have been governed by a ſucceſſion of Princes not unworthy of filling the throne of Peter. The Empreſs, Anne, being at peace with all her neighbours, chiefly devoted her attention to internal improvement. In a view to the extenſion of trade, and thereby to better the condition of a great proportion of her ſubjects, ſhe was induced to relinquiſh the Perſian provinces. Her ambaſſadors at foreign courts had her commiſſion to look out for induſtrious and able perſons in thoſe kinds of trades and profeſſions in which Ruſſia was ſtill behind, and ſent them into the empire: ſhe particularly procured for the country, a great number of manufacturers in woollen ſtuffs and ſilk. She executed a new treaty of commerce with Great Britain; and was in general no inactive ruler, taking upon herſelf the affairs of adminiſtration, and governing with gentleneſs and equanimity, except in thoſe caſes where ſhe thought it behoved her to puniſh, and there ſhe was ſevere. The manners of the Peterſburgh Court, during her reign, took a ſofter and politer turn. Drunken perſons, formerly frequent among the courtiers, made their diſguſting appearance at court much ſeldomer, under her, as ſhe deteſted drunkenneſs. Delighting in the more decent and tranquil pleaſures of muſic and dancing, ſhe encouraged them, by not only taking foreign ſingers and performers into her ſervice, but alſo provided the young Ruſſians, of both ſexes, ſhould be inſtructed in thoſe arts. But one momentous defect followed the different Princes of Ruſſia; groſs and abandoned ſenſuality: the Empreſs Anne was entirely guided by her favourite object of gallantry, Biron, a game-keeper's ſon, from Courland. This minion being raiſed to the higheſt offices of ſtate, ſo abuſed the confidence of his miſtreſs, as to produce the greateſt oppreſſions to the country.

"During the reign of Anne, Ruſſia firſt became intimately connected with the Houſe of Auſtria. During this period Ruſſia chiefly directed the ſucceſſion of the throne of Poland.

"The revolution, which raiſed Elizabeth to be Empreſs of Ruſſia, is ſomewhat involved in confuſion. Elizabeth, like various other princes of Ruſſia, aſcended the throne by iniquitous means; in her private life ſhe was extremely profligate, yet in her public conduct was a beneficial ſovereign; ſhe advanced the civilization and extended the proſperity and power of her immenſe empire: ſhe alſo cultivated a cloſe intercourſe with Auſtria; but, though ſhe engaged in wars, did not conſume the reſources of her country: being a hired auxiliary, ſhe exerciſed her troops without incurring expence.

"The wiſe policy of Peter the Great did not afford a more inſtructive leſſon to rulers, by its beneficial effects, than the infatuation of Peter III. which involved himſelf in deſtruction. The grand ſource of Peter's errors was

was a *reſtleſs deſire of innovation*, without conſidering the habits, ſentiments, and character of his people. Peter, who was a German by birth, had a great predilection for his countrymen, and took no pains to conceal this preference from the Ruſſians. Perſonally acquainted with the king of Pruſſia, he entertained an unbounded reverence for that monarch. During the reign of his predeceſſor, while the Ruſſians were at war with Frederic, he ſhewed a partiality for the Pruſſian king. When the Ruſſian army gained a victory over the Pruſſians, and a thankſgiving was kept for it in Ruſſia, Peter never appeared at the ſolemnity; but endeavoured, by publiſhing more authentic accounts of the loſſes ſuſtained by the Ruſſians, to abate the joy of the ſubjects: on the other hand, when the king of Pruſſia defeated the Ruſſians, he celebrated the day in feſtivity with his ſoldiers and companions. He conducted himſelf as the diſciple of the king of Pruſſia; paraded frequently in the Pruſſian uniform, having already, while Grand Duke, exerciſed his Holſtein troops in the Pruſſian methods; and reſolved now, on being Emperor, to form the whole Ruſſian army on the model of the Pruſſian; made a beginning with the guards; gave his uncle, Prince Lewis of Holſtein, the chief command of them; intending, through him and his Holſtein officers, to effect a thorough reform in the military. He diſbanded the Ruſſian guards moſt favoured by Elizabeth, that his Holſtein ſoldiers might do the duty of a life guard about his perſon; ordered out the guards (who were always kept in Peterſburgh, as the garriſon of the reſidence, and for guarding the Imperial palace), to take the field againſt the Danes; his Ruſſian guards were therefore much diſguſted.

"He alſo gave great umbrage to the clergy: he propoſed changes both in the tenets and inſtitutions of the church: the hierarchy openly reſiſted him, and intereſted the people in defending the religion of their anceſtors. He carried his German predilections not only to military and eccleſiaſtical changes, but alſo to foreign politics. Thence aroſe his peace with Pruſſia, much leſs advantageous, in the opinion of his ſubjects, than might have been expected: thence alſo ſprang his project of war with Denmark. He reſolved to enforce the claims of his family to the territory of Schleſvig, which Denmark had entirely appropriated, as Catharine I. had formerly reſolved to do, in favour of his father. But certainly this was a raſh undertaking, unneceſſarily involving Ruſſia in a new and expenſive war; and ſeeming to be not ſo much the concern of the Emperor of Ruſſia as of the Duke of Holſtein; rather as a private controverſy than a ſtate affair. Frederick diſſuaded him much from this war, and offered his mediation: but Peter was immoveable. 'I will get poſſeſſion of the heritage of my fathers,' ſaid he, 'it is of more value to me than the half of the Ruſſian empire!' From all theſe cauſes aroſe the diſcontents among the Ruſſians, which ended in the depoſition and death of the Emperor."

Theſe are the principal outlines of this publication. Our opinion of the execution we have occaſionally unfolded in the courſe of the analyſis. We ſhall now content ourſelves with obſerving, that the author has exerted induſtry and reſearch, certainly very meritorious both in the objects and exerciſe.

The preſent, we think, is an uſeful work, as a collection of materials for a hiſtory. But neither in extent and depth of moral and political philoſophy, nor in elegant and maſterly compoſition, by any means

means anſwers the expectations with which readers of learning and taſte, in the preſent ſtate of Britiſh literature, commence the peruſal of a work entitled a hiſtory.

The Coming of the Meſſiah, the True Key to the right underſtanding of the moſt difficult Paſſages in the New Teſtament; and particularly in the Evangeliſts: or, a moſt intereſting View of ſome important internal Evidences of the Truth of Chriſtianity; drawn from hiſtorical Facts. In anſwer to ſome Objections of the Hiſtorian of the Decline and Fall of the Roman Empire; and of the learned Dr. Thomas Edwards. By N. Niſbett, M. A. 8vo. Pp. 312. 6s. Rivingtons. 1800.

IN this work, the author profeſſes to have drawn the great outline of the Scripture Doctrine of the coming of Chriſt.

"If there be any one ſubject (ſays he), in the New Teſtament, more difficult than another, it is the doctrine of the coming of Chriſt, which has hitherto baffled the greateſt ſkill, ſatisfactorily to explain. But if what has been here advanced ſhall be found to be accurate, it will be evident to a demonſtration, that a defect of clearneſs and perſpicuity is not to be charged to the Sacred Writers, but to an unaccountable inattention to them as *hiſtorians*."

After much circumlocution, the author *ſeems* to approach the main point, nearly in the middle of the volume.

"*Jeruſalem ſhall be trodden down by the Gentiles till the times of the Gentiles be fulfilled; for wheresoever the carcase is, there will the eagles,* the deſtroying armies whoſe ſtandard is the eagle, *be gathered together*, to compaſs them round, and to lay them even with the ground, and their children with them. See Mark xiii. 21, 22, 23.

"The extent of the deſolation mentioned in the preceding part of the chapter, the Evangeliſt goes on to deſcribe, in figurative but ſtrong language, in the twenty-ninth verſe. *Immediately after*, or as the preposition tranſlated *after* ſhould have been rendered * amidſt, or during, *the tribulation of those days ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of heaven ſhall be ſhaken: and then ſhall appear the ſign of the Son of Man in heaven.* The language of St. Luke, in the parallel chapter, it muſt be obſerved, is leſs figurative, and may, of itſelf, very properly be conſidered as a good interpretation of the more ſplendid deſcription of St. Matthew, Ch. xxi. 25, 26, 27. *And there ſhall be ſigns*

"* Mr. Edward King has thus tranſlated this preposition. Immediately, amidſt the affliction of thoſe days, &c. And he ſays—H. Stevens informs us, that the preposition here with an accuſative ſignifies inter or propter. He adds—I find no authority in his Theſaurus for tranſlating it, in this inſtance, poſt after. Neither does it appear, from what Vigerus ſays, p. 620, that ſuch a mode of tranſlation is to be preferred, even if it might be allowed, Morſels of Criticiſm, p. 261.

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in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations with perplexity; the ſea and the waves thereof roaring; mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth; for the powers of the heaven ſhall be ſhaken, and then ſhall they ſee the Son of Man coming in a cloud, with power and great glory.

"It ſeems to be deſerving of particular notice, that St. Luke's language, beſides its being leſs figurative, and, upon that account, certainly, more eaſily applicable to temporal calamities*, is, in the cloſeſt manner, connected with his preceding deſcription, and cannot, in fact, be referred to any other event, than *the deſtruction of Jeruſalem*, without violating all the rules of good writing, and rendering the account of the Evangeliſt abſolutely unintelligible! *There ſhall*, ſays St. Luke, v. 23. *be great diſtreſs in the land, and wrath upon* THIS PEOPLE, *i. e.* upon the Jews, *and they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations*; *and* JERUSALEM *ſhall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled; and there ſhall be ſigns in the ſun, &c.*

"But whatever importance there is in theſe obſervations, they will be ſtrongly corroborated, by the conſideration that our Lord here uſes a language to deſcribe the effects of the calamities which were approaching, in terms which, as Jews, could not but be familiar to the diſciples, and indeed, to every Jew who paid any attention to the prophetic writings; for it was in terms ſimilar to thoſe of St. Matthew, that the ancient prophets of their nation deſcribed the effects of the calamities which, at different periods, were inflicted upon the nations of the earth." See *Iſaiah*, c. xiii. 9, 10. xxxiv. 4. *Ezekiel*, c. xxxii. 7, 8. *Joel*, c. ii. 1, 2, 3, 10.

We are clearly of opinion, that not only our author's own comments on the diſputed paſſages before us, but the obſervations of moſt of the preceding writers on the ſubject, might have been exhibited in leſs than fifty pages. The following extract, which includes a ſentiment of Biſhop Watſon, and of the author of the Travels of Anacharſis, is worthy of being quoted.

"Chriſtianity, moſt certainly, has had different effects upon different nations, and upon different bodies of men, according as it has been more †

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"* Dr. Townſon, having quoted v. 29. ſays,—'This is the ſymbolical language of prophecy, to ſignify the ruin of great perſonages and kingdoms, and denotes the ſame events which are thus predicted in St. Luke xxi. 23, 24. There ſhall be great diſtreſs in the land, and wrath upon this people. And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations; and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' The Dr. adds—'It is probable that our Lord, as was ſometimes done by the Prophets, having firſt delivered theſe things in figurative diction, did then open the meaning of the prophecy in private. St. Luke hath recorded the explanatory part, St. Matthew only the figurative."

"† In one country the lower ranks in ſociety are ſober, induſtrious, and intelligent, in conſequence of a better ſyſtem of education than can be found at preſent to prevail in another, where the ſame deſcription of people

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or less perfectly understood; and no one who is capable of taking the most cursory view of the present state of the world, can entertain a doubt that, in most countries of the world, it is very imperfectly understood, and therefore no one can wonder that its influence should have been so imperfect. But however imperfect the influence of Christianity may have been, it deserves to be considered what the effect of the rejection of it would be? 'He who removes,' saith the Bishop of Landaff, 'from the mind of man the hopes and fears of futurity, opens the flood-gates of immorality, and lets in a deluge of vice and crimes destructive alike of the dignity of human nature, and of the tranquillity of the world.' 'Unhappy will it be for a nation,' says the celebrated author of the Travels of Anacharsis, 'when light conversations (concerning religion) become general among the industrious classes of the people, who are but too much exposed to their influence, by the sufferings of their condition, the faults of their education, and the influence of example. Will they be kept, by the mere terrors of justice, within the bounds that order in society prescribes? Who will think himself secure in the midst of domestics, each of whom have *(has)* an interest in seizing on his property, and perhaps in taking away his life, when they have nothing farther to do than to contrive the means of impunity? The laws of man hold back the hand from wrongs; those of religion restrain the heart. Have we reason to expect that the former are sufficient, of themselves, to inspire the love of virtue, when, aided by the latter, they scarcely produce that effect?'

"These observations of this enlightened statesman * have been most awfully

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cannot be compared with them without forming conclusions much to their disadvantage. Were seminaries of education, upon a well digested plan, established in every town and village, no one can doubt that they would have a wonderful influence in forming the manners of men. To the politician and to the divine, who are concerned for the true interests of mankind, this must be an object of the greatest magnitude, and importance, to which, in times like these especially, every other consideration should be subservient. A tax imposed upon the community for the sole purpose of *education*, would return to those upon whom it was levied an hundred-fold into their bosoms, in the promotion of the happiness of themselves and their posterity."

"* 'To disturb the order of society,' says the same excellent author, 'is not the only effect of indecent declamations against religion; they taint with despair the minds of the unfortunate. No country or condition is without virtuous people, who weep in secret, from the outrages of fortune—the injustice of the wicked—or the unnatural evils of life. And who is he that would tear from them the only consolation that remains? that of, believing that all is conducted by the hand of God, who sees their tears—is full of compassion for them—and has in store for them, blessings to compensate for all their sufferings. If our system be an illusion, it is a thousand times to be preferred to the fatal knowledge Infidels would give us in lieu of its delights.

"Infidels of every condition loudly vaunt their virtue, but it is not of a kind to be scrupulously examined. What solidity is there in the virtue that proclaims implacable hatred to a religion which inculcates, inspires, recompenses

fully verified by his own countrymen, who have ſince openly rejected Chriſtianity as an impoſture, and by whoſe depravity he himſelf became a victim to thoſe very calamities which he has here ſo well deſcribed! What more powerful ſtimulus can be offered to the human mind, to the exertion of the friends of Chriſtianity, to endeavour to remove the difficulties with which, from various cauſes, it may have been clogged, and to exhibit it to the eyes of mankind in all its genuine ſimplicity! And what method more natural or more effectual can be deviſed, than the ſtudying the Evangeliſts *as Hiſtorians!*"

Mr. Niſbett appears to triumph in the ſucceſs of his *hiſtorical* diſcoveries: for our part, we can perceive no novelty in his remarks or reaſonings.

An Hiſtorical Tour in Monmouthſhire; illuſtrated with Views by Sir R. C. Hoare, Bart. a new Map of the County, and other Engravings. By William Coxe, A. M. F. R. S. F. A. S. &c.

(*Concluded from* P. 13.)

IN his ſecond volume our hiſtorical touriſt purſues his devious courſe, through the Weſtern parts of Monmouthſhire, and the wilds of that romantic country, leaving nothing unexamined that is worthy of examination, and nothing unnoticed that is entitled to

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penſes nothing but virtue? and which, founding all probity upon human principles, invites us to conſider even thoſe principles as no more than the prejudice of education? This is an awful problem for Infideis to ſolve!

"If religion were no more than the work of men's hands, he who firſt conceived the idea of opening an intercourſe of affection between an Infinite Being and feeble man, formed the moſt beneficent of projects!

"The Chriſtian religion, detached from extraneous things with which men have confounded it, is the pureſt ſyſtem of morals, and the beſt ſource of happineſs; it enriches the mind with all virtue; it enlarges the circle of virtues; it expands the ſoul, filling it with ſweet and laſting peace; that peace which the world cannot give nor take away, and which makes us at peace with ourſelves and the whole human race."

"To this invaluable extract may very properly be added the obſervation of the Biſhop of Landaff, that 'there never yet hath exiſted, and there never can exiſt, a nation without religion. If Chriſtianity be aboliſhed, Paganiſm, Mahometaniſm, ſome religious impoſture or other muſt be introduced in its ſtead, or civil ſociety muſt be given up. But, in the opinion of *Bacon* (a philoſopher with whom our modern philoſophers cannot be compared), 'there hath not, in any age, been diſcovered any philoſophy, opinion, religion, law, or diſcipline, which ſo greatly exalts the common, and leſſens individual intereſt, as the Chriſtian religion doth;' ſo that I know not which moſt to admire and deplore, their wickedneſs as men, or their weakneſs as ſtateſmen, who have attempted to govern mankind without religion, and to eſtabliſh ſociety on the ruins of Chriſtianity."

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notice. We cannot be expected to follow him in all his trips and excurſions, to the various ſpots in which information was to be obtained, or curioſity to be gratified. We can only ſelect ſuch paſſages as will admit of ſeparation from the general narrative, and ſerve to ſhew the nature and ſpirit of the work.

The account of Lanthony Abbey is rendered extremely intereſting by the pains which the author has taken to collect into a ſmall compaſs the moſt ſtriking circumſtances reſpecting it from all the different writers who have noticed it. It is, however, too long to quote. Of the tendency to ſuperſtition in the hardy and virtuous inhabitants of South Britain, which, by the bye, is common, we believe, to all the people who inhabit mountainous diſtricts, remote from towns, Mr. C. relates the following inſtance :—

" In deſcribing Aberyſtwith, I ought not, perhaps, to omit mentioning a ſingular publication which is pompouſly ſtyled, 'A Geographical, Hiſtorical, and Religious Account of the Pariſh of Aberyſtruth, in the County of Monmouth. To which are added, Memoirs of ſeveral perſons of note, who lived in the ſaid Pariſh; by Edmund Jones;" printed in 1779. The author was a native of Aberyſtwith, and miniſter of a congregation of independants. His book contains a ſhort but clear topographical deſcription of the valleys of the two Ebwys, and of the Tilery; the ſtate of the independant congregations; a few biographical notices of ſome *gifted* perſons, and his father and mother, and others who were "*converted unto God*;" he ſpeaks of his own converſion, and boaſts, with affected humility, of his own 'inſtrumentality'* in the revival of religion. But the moſt curious part of this ſingular work, is a rhapſody '*on the apparition of fairies and other ſpirits of hell*,' like a company of children, with muſic and dancing. He aſſerts, that they frequented the pariſh of Aberyſtwith, as much or more than any pariſh of Wales, and were particularly fond of Havodavel and Kevenbach, becauſe they were dry, lightſome, and pleaſant places, where they were often ſeen leaping, and making a waving path in the air. He ſeriouſly warns his countrymen not to think them happy ſpirits, becauſe they delight in muſic, and dancing, or becauſe they are called in Monmouthſhire, '*Mother's bleſſing, and fair folks of the wood*.' He narrates ſeveral childiſh ſtories of people who hear them ſing, but could never learn the tune; who heard them talk, but could ſeldom diſtinguiſh the words; of many who were tormented and wounded by them, and of others who were tranſported through the air. He alſo gives an inſtance† of their apparition from his own experience, and enume-

" * Another congregation was raiſed up in the valley of the church, by the inſtrumentality of unworthy me, in 1764, at Pen y Llwyn houſe where I was born."

" † If any think I am too credulous in theſe relations, and ſpeak of things of which I myſelf have had no experience, I muſt let them know they are miſtaken; for when a very young boy, going with 'my aunt, Elizabeth Roger, my mother's ſiſter, in the day time, ſomewhat early in the morning, but after ſun riſing, from Havodavel towards my father's houſe at Pen y Llwyn, at the end of the upper field of Kae yr Keven, by the way ſide which we

enumerates the names of ſome who profeſſed to cure the wounds inflicted by theſe hobgoblins. This whimſical publication would have been unworthy of notice, did it not ſhew the tendency of the people* in theſe mountainous and ſequeſtered regions, to credit ſuperſtitious tales, which formed the popular creed of our foreſathers, and gave riſe to ſo much beautiful imagery in the effuſions of our beſt poets."

The Free School at Monmouth.

"A free ſchool was founded at Monmouth in the reign of James the Firſt, by William Jones, haberdaſher, who acquired a conſiderable fortune by his own induſtry. The tradition of the town give a ſingular ſtory of its eſtabliſhment: he was a native of Newland in Glouceſterſhire, but paſſed the early part of his life in a menial capacity at Monmouth; from this ſituation he became ſhop-boy to a merchant in London, where his acuteneſs procured his admiſſion to the compting houſe, and he performed the office of clerk with ſuch diligence, ſkill, and fidelity, that he was employed by his maſter as a factor abroad, and afterwards taken into partnerſhip. Having raiſed an ample fortune, he quitted London, returned to Newland under the appearance of great poverty, and made an application to the pariſh: being tauntingly adviſed to ſeek relief at Monmouth, where he had lived at ſervice, and would find perſons diſpoſed to aſſiſt him, had he conducted himſelf with propriety, he repaired thither, and experienced the charity of ſeveral inhabitants. In gratitude for this reception, he founded a free ſchool on a liberal eſtabliſhment; to the maſter, a houſe with a ſalary of 90l. a year; to the uſher, a ſalary of 45l. a year, with a houſe; and to a lecturer, for the purpoſe of inſpecting the alms houſes, reading prayers, and preaching a weekly ſermon, an excellent houſe and garden, with a ſalary of 105l. a year. He alſo built alms houſes for twenty poor people, leaving to each 3s. 6d. a week.† The portrait of the founder, habited in the coſtume of

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we were paſſing, I ſaw the likeneſs of a ſheepfold with the door towards the ſouth, and over the door, inſtead of a lintel the reſemblance of a dried branch of a tree, I think of a hazel tree; and within the fold a company of many people; ſome ſitting down, and ſome going in and coming out, bowing their heads as they paſſed under the branch. It ſeemed to me as if they had been lately dancing, and that there was a muſician among them. Among the reſt, over againſt the door, I well remember the reſemblance of a fair woman, with a high crown hat and a red jacket, who made a better appearance than the reſt, and whom I think they ſeemed to honour; I have ſtill a pretty clear idea of her white face and well formed countenance. The men wore white cravats; and I always think they were the perfect reſemblance of perſons who lived in the world before my time; for there is a reſemblance of their form and countenances ſtill remaining in my mind."

"* This belief muſt be very general in theſe parts, if half of what the author ſays is true. 'I alſo reaſonably apprehend that a well atteſted relation of apparitions and agencies of ſpirits in the world, is a great means to prevent the capital infidelities of Atheiſm and Sadduciſm, which get much ground in ſome countries; *for in Wales, where ſuch things have often happened, and ſometimes ſtill do in ſome places, though but ſeldom now, we ſcarce meet with any who queſtion the being and apparition of ſpirits.*"

"† Communicated by the Rev. Thomas Proſſer, the Lecturer.

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the age of James the Firſt; with an inſcription, 'Walter William Jones, haberdaſher and merchant of London, &c.' is preſerved in the ſchool room. The ſchool, at preſent, enjoys a high reputation under the care of the Rev. John Powell, a member of the univerſity of Oxford."

Of the *Pride of Deſcent*, with which the Welſh have, in all ages, been reproached, but which, nevertheleſs, has been the parent of ſome of the beſt feelings and nobleſt exertions of the human mind, we have the following laughable inſtance.

"Mr. Lorimer pointed out to me a window remarkable for a curious anecdote, relating to the conteſt for precedence, between the rival houſes of Perthir and Werndee, which though leſs bloody, was not leſs obſtinate, than that between the houſes of York and Lancaſter. Mr. Proger dining with a friend at Monmouth, propoſed riding to Werndee in the evening, but his friend objecting, becauſe it was late and likely to rain, Mr. Proger replied, 'with regard to the lateneſs of the hour, we ſhall have moon-light, and ſhould it happen to rain, Perthir, is not far from the road, and my couſin Powell will, I am ſure, give us a night's lodging.' They accordingly mounted their horſes, but being ſoon overtaken by a violent ſhower, rode to Perthir, and found all the family retired to reſt. Mr Proger, however, calling to his couſin, Mr. Powell opened the window; and looking out, aſked, 'in the name of wonder, what means all this noiſe? Who is there?" "It is only I, your couſin Proger of Werndee, who am come to your hoſpitable door for ſhelter from the inclemency of the weather, and hope you will be ſo kind as to give me and my friend a lodging.' 'What is it you, couſin Proger? you and your friend ſhall be inſtantly admitted, but upon one condition, that you will allow, and never hereafter diſpute, that I am the head of the family.' 'What did you ſay!' returned Mr. Proger, 'Why I ſay, if you expect to paſs the night in my houſe, you muſt allow that I am the head of the family.' 'No, Sir, I never would admit that; were it to rain ſwords and daggers, I would ride this night to Werndee, rather than lower the conſequence of my family. Come up, Bald, come up.' 'Stop a moment, couſin Proger, have you not often confeſſed, that the firſt earl of Pembroke (of the name of Herbert) was the youngeſt ſon of Perthir, and will you ſet yourſelf above the earls of Pembroke.' 'True, I muſt give place to the earl of Pembroke, becauſe he is a peer of the realm; but ſtill, though a peer, he is of the youngeſt branch of my family being deſcended from the fourth ſon of Werndee, who was your anceſtor, and ſettled at Perthir; whereas I am deſcended from the eldeſt ſon. Indeed, my couſin Jones of Lanarth, is of an older branch than you, and yet he never diſputes that I am the head of the family.' 'Why couſin Proger, I have nothing more to ſay, ſo good night to you.' 'Stop a moment, Mr. Powell,' ſaid the ſtranger, 'you ſee how it pours, do admit me at leaſt; I will not diſpute with you about our families.' 'Pray Sir, what is your name, and where do you come from?' 'My name is ***, and I come from the county of ***.' 'A Saxon of courſe; it would be very curious indeed Sir, ſhould I diſpute with a Saxon about families; no Sir, you muſt ſuffer for the obſtinacy of your friend, and ſo a pleaſant ride to you both.'

In the 39th chapter is an able biographical ſketch of Harry Marten, the notorious regicide, who was impriſoned for many years, in Chepſtow Caſtle. The piteous wailings of Mr. Southey over the imaginary

imaginary hardſhips ſuſtained by this inveterate rebel, have drawn forth ſome pointed and judicious obſervations from Mr. Coxe, who corrects the poet, and labours to bring him back to the ſober paths of truth.

" Having previouſly peruſed a doleful deſcription* of the dungeon, in which he was immured, and which ſcarcely admitted a ſingle ray of light to alleviate the horrors of his ſolitary impriſonment, I was ſurpriſed to find a comfortable ſuite of rooms. The firſt ſtory contains an apartment which was occupied by himſelf and his wife, and above were lodgings for his domeſtics. The chamber in which he uſually lived is not leſs than thirty-ſix feet in length, twenty-three in breadth, and of proportionate height; it was provided with two fire-places, and three windows, two of which appear to be the original apertures, and the third was probably enlarged for his convenience.

" Henry Marten was ſon of Sir Henry Marten, doctor of civil laws, a judge of the admiralty, dean of the arches, and judge of the prerogative court for trade, who raiſed himſelf to honour and fortune by his induſtry and talents; and, unlike his ſon, attempted to moderate the miſunderſtanding between Charles the Firſt and his Parliament.

" Henry the ſon was born at Oxford in 1602, and after receiving the rudiments of his education, in that town, was admitted a gentleman commoner of univerſity college at the age of fifteen. He took his bachelor's degree in 1619, and repaired to London to commence the ſtudy of the law! He poſſeſſed good talents, which he greatly improved by claſſical attainments; his temper, however, was volatile and capricious, and he was too much inclined to pleaſure, to pay due attention to his intended profeſſion. But he was relieved from the neceſſity of application by eſpouſing a rich widow, whom he afterwards treated with great indifference and neglect.

" The diſſoluteneſs of his life and immorality of his conduct led Marten to reject that pure religion which enjoins the controul of the paſſions. Hence he united with Harrington, Sydney, Wildman, Nevill, and others, who ſuppoſed themſelves more enlightened than the reſt of mankind, and denied the truth of revelation. The ſame licentiouſneſs of opinion, which delivered him from the reſtraints of religion, influenced his ſentiments on politics: warmed with the glowing images of Greek and Roman claſſics, he panted for a perfect commonwealth, a republic of repreſentatives choſen by the people, and wholly governed by public opinion, which admitted no diſtinction, but ſuperiority of genius, talents or ſcience.

" * Inſcription for the apartment in Chepſtow caſtle, where Henry Marten the regicide, was impriſoned for thirty years."

" For *thirty* years *secluded* from mankind
Here Marten *linger'd*. Often have theſe walls
Echoed his footſteps, as with even tread
He pac'd around his *priſon*. Not to him
Did nature's fair varieties exiſt
He *never* ſaw the ſun's delightful beams;
Save when thro' yon high bars he pour'd a sad
And broken ſplendour—." SOUTHEY's Poems.

"Imbued with theſe principles he commenced his political career in 1640, and joined the party adverſe to the court. In the two laſt parliaments of Charles the Firſt he repreſented Berkſhire, in which county he had conſiderable eſtates, and made a conſpicuous figure in the long parliament. He entered with warmth into the cabals of the republican party, and was among the foremoſt to diſplay his anti-monarchical principles, of which Lord Clarendon, in the hiſtory of his own life, gives a ſtriking inſtance: "Mr. Hyde, walking between the parliament houſe and Weſtminſter, in the church-yard met with Harry Marten, with whom he lived very familiarly; and ſpeaking together about the proceedings of the houſes, Marten told him, that he would undo himſelf by his adhering to the court; to which he replied, that he had no relation to the court, and was only concerned to maintain the government and preſerve the law: and then told him that he could not conceive what he propoſed to himſelf; for he did not think him to be of the opinion or nature with thoſe men who governed the houſe; and aſked him what he thought of ſuch and ſuch men; and he very frankly anſwered, that he thought them knaves; and that when they had done as much as they intended to do, they ſhould be uſed as they had uſed others. The other preſſed him to ſay what he deſired; to which, after a little pauſe, he very roundly anſwered, *I do not think one man wiſe enough to govern us all:* which was the firſt word he ever heard any man ſpeak to that purpoſe; and would, without doubt, if it had been then communicated, or attempted, been the moſt abhorred by the whole nation, of any deſign that could be mentioned; and yet it appears it had even ſo early entered into the hearts of ſome deſperate perſons; that gentleman being at that time poſſeſſed of a very great fortune, and having great credit in his country.

"When the temper of the times enabled him to diſcloſe his ſentiments with leſs reſtraint, Marten added diſdain and inſult to hatred of royalty. At Longworth he tore in pieces, with his own hands, the king's commiſſion of array: 'Being authorized by Parliament, about 1642,' to uſe the expreſſions of Anthony Wood, 'he forced open a great iron cheſt, within the college of Weſtminſter, and thence took out the crown, robes, ſword, and ſceptre belonging anciently to King Edward the Confeſſor, and uſed by all our kings at their inaugurations; and with a ſcorn, greater than his luſts and the reſt of his vices, he openly declared that there ſhould be no further uſe of theſe toyes and trifles, &c. and in the jollity of that humour he inveſted George Whither (an old puritan ſatyriſt) in the royal habiliments; who being crowned and royally arrayed (as well right became him) did firſt march about the room, with a ſtately garb, and afterwards with a thouſand apiſh and ridiculous actions expoſed thoſe ſacred ornaments to contempt and laughter.'

"He afterwards ſpoke warmly in defence of a puritanical clergyman, named Saltmarſh; who in a publication, among other virulent expreſſions, declared that if the king would not grant the demands of the people, he and the royal line ſhould be rooted out, and the crown conferred on ſome other perſon. This obnoxious book being laid before the houſe, and a propoſal made to puniſh the author, Marten ſaid, he ſaw no reaſon to condemn Mr. Saltmarſh, for it was better that one family ſhould be deſtroyed than many; being required to explain his meaning, he replied, 'the king and his children.' Theſe violent expreſſions rouſing the indignation of the houſe, he was expelled and ſent to the tower; but in a few months the republican

publican ſpirit gained ſo much ground, that his friends without difficulty obtained the reverſal of his expulſion."

Such a man could not fail to become a favourite with his party; and he was accordingly the moſt popular of all the republican leaders.

"In Berkſhire he forbad the people to ſtand bare at the ſeſſions, and do homage and fealty to their lords; 'he gulled them,' ſays Walker, 'and gave them that which was not their due, to rob them of their due; their horſes, goods, and money, plundered from them, for ſervice of the State, (forſooth) and beat them that defended their own; ſo that while he flattered them to be the ſupreme authority and lords paramount, and the parliament to be their ſervants, he uſed them like ſlaves conquered by the parliament."*

That mind muſt be dull indeed, which cannot deſcry in the proceedings of thoſe rebellious times, a near reſemblance to the moſt moderate proceedings of the French regicides.

"Though a ſceptic Marten did not fail to uſe religion as a cloak to his ambitious views, and, to promote his favourite commonwealth, he joined the independents, whoſe principles of government wholly coincided with his own, became one of the principal leaders, and gave direction and energy to their efforts. With them he canted and prayed, boaſted of receiving internal motions of the Holy Spirit; and, like Cromwell, contended that the ſaints alone were entitled to govern on earth.

"He co-operated with Cromwell in overthrowing all eccleſiaſtical eſtabliſhments, diſſolving the parliament, aboliſhing the monarchy, and bringing the king to the ſcaffold. For the purpoſe of carrying theſe deſigns into execution, it became neceſſary to encourage the *levellers*; Marten promoted this ſcheme with his uſual addreſs and activity, and particularly diſtinguiſhed himſelf as their leader in the county of Leiceſter. In a little pamphlet, or more properly Newſpaper, publiſhed in 1648, the writer, a Leiceſterſhire gentleman of the name of Turvil, ſtates, 'that by their ſtrange politic and ſubtle deluſion, they had wrought into the hearts of divers people to engage with them, eſpecially among thoſe who are of a deſperate fortune and mean condition; the baſeſt and vileſt men reſorting to them.' 'They rob and plunder exceedingly whereſoever they come, ſaying, they will *level* all ſorts of people, even from the higheſt to the loweſt, and that he that hath the moſt ſhall be equal to him that hath the leaſt.'

"Walker alſo mentions Marten as the great ſupporter of the levelling ſyſtem. 'The chief things of note were, more complaints of Henry Marten, who now declares himſelf for a community of wealth, as well as of women, and proteſts againſt king, lords, gentry, lawyers, and clergy; nay, againſt the parliament itſelf, in whoſe boſom this viper hath been foſtered, and againſt all magiſtrates; like a ſecond Wat Tyler, all pen and inkhorn men muſt down. His levelling doctrine is contained in a pamphlet, called 'England's Troubler Troubled:' wherein all rich men whatſoever are declared enemies to the mean men of England, and (in effect) war denounced againſt them.'

* Walker's Hiſtory of Independency, part ii. p. 23.

"In furtherance of the ſame plan, he uſed his pen with no leſs effect than his ſword. He wrote numerous tracts, ſuited to the politics of the times, and the genius of the populace, tending to throw odium on the regal office, and widen the breach between the king and parliament."

Marten was one of the Members of the High Court of *In*-juſtice, which dared to try their Sovereign, and one of the aſſaſſins who ſigned his death warrant. He was a man of profligate character, and, like many of the ſame deſcription now flouriſhing in a neighbouring country, robbed the people to ſupport his own licentious and extravagant mode of life.

"The conduct of Marten, and many other republicans, will aſſiſt in correcting the petulant and unfounded remark of the great Milton, that 'the trappings of a monarchy would ſupport a republic.' He and many of thoſe mock patriots, who inveighed with unceaſing animoſity againſt the peculation, oppreſſion, and laviſh grants of the crown, were guilty of greater oppreſſion, peculation, and pillage, obtained more profuſe grants from parliament, and increaſed the public expenditure in a tenfold proportion. So truly was it ſaid by the Lord Chancellor Clarendon, 'There was not a commonwealth in Europe, where every man that was worth one thouſand pounds, did not pay more to the government, than a man of a thouſand pounds a year ever did to the crown before the late troubles; and he was perſuaded that the monſter commonwealth coſt this nation more in the years ſhe was begot, born, and brought up, and in her funeral, than the monarchy had done theſe ſix hundred years."

The very ſame thing may, with equal juſtice, be ſaid of the Gallic republicans. Cromwell, however, having uſed theſe men as a ladder by which to attain the ſummit of his ambition, had no ſooner attained that ſummit, than he kicked the ladder from under him.

"On the diſſolution of the long parliament, which Marten ineffectually oppoſed, Cromwell retaliated on the republicans the inſults which they had heaped on their unfortunate Sovereign, and loaded them with the bitterest reproaches for their tyranny and robbery of the Public. 'In wrath taking Sir Harry Vane, junior, by the cloak, he ſaid, thou art a juggling fellow; told Allen the goldſmith that he enriched himſelf by cozening the ſtate, for which he ſhould be called to account, and commanded his ſoldiers to turn them out of the houſe.'

"Colonel Harriſon inſtantly dragged the Speaker from the Chair; and Cromwell, as the members went out, pointing at Harry Marten, and Tom Chaloner, exclaimed, 'Is it fit that ſuch fellows as theſe ſhould ſit to govern? Men of vicious lives, the one a noted whoremaſter, and the other a drunkard?' Nay, he boldly upbraided them all, with ſelling the cavaliers' eſtates by bundles, and ſaid they had kept no faith with them.'*

"Probably the rancour exhibited by Cromwell on this occaſion, was increaſed by Marten's rigid adherence to republican principles, which oppoſed his darling ambition of aſſuming the crown; for on the debate, whether there ſhould be a king or no king, Marten ſaid, 'If they muſt have a king,

* Dugdale's View of the Troubles of England, p. 405.

king, he had rather have had the laſt than any gentleman in England; he found no fault in his perſon, but in his office."*

On the reſtoration, Marten was brought to trial and condemned to die, but his ſentence was commuted for perpetual impriſonment.

"He was firſt confined in the tower, but ſoon removed to the caſtle of Cheptow; in both of which places he was treated with great lenity. His wife was permitted to reſide with him; he had the full enjoyment of his property, and was allowed to receive viſits, and to frequent, in company with a guard, the houſes of the neighbouring gentry, particularly that of St. Pierre, where his portrait is ſtill preſerved. His ſituation could not be diſtreſſed, as Mrs. Williams recollected two of his maid ſervants, who always mentioned him as a kind maſter, and were able to ſave money in his ſervice.

"Misfortune and impriſonment however do not ſeem to have had the ſmalleſt effect in changing his regicidal principles. His epitaph, compoſed by himſelf, proves that he died as he lived, a ſtaunch republican; and an anecdote current in the family of St Pierre, confirms this fact: converſing one day on the politics of paſt times, Mr. Lewis aſked him if the ſcene could be brought back, and the actors again introduced on the ſtage of life, whether he would ſign the warrant for the execution of his ſovereign? Marten replied in the affirmative. Mr. Lewis, diſguſted with this anſwer, withdrew his protection, and never again received him at St. Pierre."

Mr. Coxe cloſes this chapter with the following reflection, peculiarly applicable to modern France.

"Henry Marten exhibits a ſtriking inſtance, that thoſe who begin revolutions are ultimately ſacrificed by thoſe who continue them; and that they who ſhake off the due reſtraints of a legal and regular government, will ſuffer greater oppreſſion from thoſe whom they contributed to elevate, than they even apprehended from the monarch whom they aſſiſted to dethrone. His example is alſo a proof that the loudeſt declaimers againſt tyranny and peculation, when raiſed to power, often become the greateſt tyrants and plunderers themſelves; and affords a ſalutary warning to the people, that the abolition of eccleſiaſtical eſtabliſhments leads to the extirpation of religion and morality; and that viſionary ſchemes of perfect liberty terminate either in republican deſpotiſm, or in the tyranny of uſurped authority."

In the laſt chapter of this volume, we have ſome very intereſting memoirs of a very different character, VALENTINE MORRIS, the accompliſhed and benevolent, but imprudent and unfortunate, proprietor of *Piercefield*. As adverſity ſeldom fails to create numerous enemies, and to throw a veil over all the virtues of the man whom ſhe attacks, leaving only his foibles expoſed to view, the hiſtorian cannot perform a more grateful office, than by tearing off that veil, and exhibiting

* Walker's Hiſtory of Independency, part ii. p. 150.

hibiting the child of misfortune, in his genuine colours: this is what Mr. Coxe has done for Valentine Morris. A wish to do justice to a man who has been much calumniated induces us to extract the whole of these memoirs.

"Valentine Morris was born in 1727, and at an early period inherited considerable property, principally situated in the island of Antigua. About 1752, he espoused Miss Mary Mordaunt, niece of Lord Peterborough, a lady of great beauty and accomplishments, but without fortune, and fixed his residence at Piercefield.

"Before this period Piercefield was unknown and unfrequented; the charms of the situation were not duly appreciated, and the grounds solely employed for the purposes of agriculture, or covered with inaccessible forests. Morris was enraptured with the romantic beauties of the scenery, carried walks through the forests, opened the finest points of view, and with exquisite taste adapted his improvements to the genius of the place, leaving

"'The negligence of nature, wide and wild *.'

"He lived in a style of princely rather than private magnificence, and treated those whom curiosity drew to the scenes of Piercefield, with a liberal but ostentatious profusion: servants out of livery constantly attended, without being permitted to receive any gratuity; collations were indiscriminately offered to the numerous visitors; and even his hot-house, cellar, and larder, were open to the inn-keeper of Chepstow, for the accommodation of travellers.

"After a residence of several years his circumstances became involved, and he was compelled to offer Piercefield for sale. This embarrassment is generally imputed to the expences of a contested election in 1771, for the county of Monmouth, with John Morgan, Esq. of Tredegar; but the real causes were derived from a variety of circumstances; an expensive style of living, numerous benefactions, imprudent management of his West India estates, a succession of unfavourable seasons in the island of Antigua, inattention to his accounts, but, above all, an unfortunate propensity to gaming. Being disappointed in finding a purchaser for Piercefield, he contracted his expences into a narrower scale; but it was too late, and his embarrassments increasing, he was compelled to retire to his West India possessions.

"Before his final departure from England he indulged himself with bidding adieu to Piercefield. In company with a friend, he surveyed his own creation, for the last time, with apparent composure and manly resignation. On his return to Chepstow he was surrounded by the poor, who, throwing themselves on their knees, thanked him for numerous instances of his bounty, and implored the blessing of heaven on their generous benefactor. Even this affecting spectacle he bore with silent fortitude, and entered the chaise which conveyed him to London. But he had no sooner reached the Gloucestershire side of the bridge, than his ear was struck with a mournful peal of bells, muffled, as is usual on the loss of departed friends; deeply

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"* Thomson.

affected

affected with this mark of eſteem and regret, he could no longer controul his emotions, and burſt into tears *.

" On his return to the Weſt Indies he was appointed lieutenant-governor of St. Vincent's, and diſtinguiſhed himſelf with ſo much zeal and activity in promoting the cultivation of the iſland, where he almoſt raiſed another Piercefield, that he was ſoon after nominated governor in chief. In this ſituation he conſiderably improved his fortune, and had almoſt repaired his loſſes, when the iſland, for the defence of which he advanced conſiderable ſums, was taken by the French. In vain he applied to government for the payment of his expences and arrears; the want of proper vouchers, diſagreement with the natives and officers, the blame incurred from a precipitate capitulation, and a variety of other unfortunate events, protracted the diſcharge of the debt.

" Thus circumſtanced, he returned to England for the purpoſe of ſeeking redreſs, but with ſmall hopes of ſucceſs; for he obſerved to a friend that he ſhould paſs the winter in the King's Bench priſon. This prediction was too well fulfilled; he was arreſted ſoon after his arrival, and underwent a confinement of ſeven years.

" During his impriſonment he publiſhed a juſtification of his adminiſtration at St. Vincent's, which does him honour as a governor, a ſoldier, and a patriot; yet, from deaths, and frequent change of miniſtry, his accounts were never audited or ſettled, though his demands were great and juſt, for a treaſury warrant for 5,000l. dated June 28, 1794, was iſſued to his repreſentatives, as part of the balance.

" He was reduced to the greateſt diſtreſs; his books and all his moveables were expoſed to ſale; even the gleanings of Mrs. Morris's toilette were ſold to purchaſe bread; and his friend, Mr. Thickneſſe, who ſhared his confinement, ſhared with him the ſcanty pittance which he poſſeſſed, to ſupply his neceſſities. His calamities were aggravated by the ſituation of his amiable wife, who ſunk under this load of diſtreſs, and became inſane.

" At length, in 1786, he obtained his liberty, and Lord North, compaſſionating his diſtreſs, expreſſed an inclination to redeem the injuſtice of former adminiſtrations, and to liquidate his arrears. But public buſineſs and new delays interpoſing, protracted the ſettlement of his affairs. In the midſt of theſe diſappointments he died at the houſe of his brother-in-law, Mr. Wilmot, in Bloomſbury-ſquare, on the 26th of Auguſt, 1789.

" His friend Mr. Thickneſſe, who knew him well, and who equally ſhared his proſperity and misfortunes, has thus delineated his character.

" That he was a man of ſuperior taſte, and the moſt amiable manners, all who knew him know; and his natural capacity, if it was not in the firſt rank, was very far from being of an inferior claſs; but among his misfortunes, for ſo it muſt be conſidered, at leaſt as relating to this world, he poſſeſſed that goodneſs of heart to the laſt which led him to judge of mankind, not from what he had found them, but from what he felt in himſelf. The leading feature in his character was a zeal which approached to Quixotiſm, whether it was employed in the ſervice of his country, his friend, or the diſtreſſed. He has, indeed, been repreſented as too much under the influence of a vain oſtentation; and the generoſity, the urbanity, and the charities of his life, have been imputed to that principle; but by whom? By

" * For this intereſting anecdote I am indebted to Mr. Jennings."

thoſe who envied his proſperity, and ſought to frame an excuſe for their ingratitude in his adverſity; what other vanity governed his character, than that which is the main ſpring of human excellence, we know not; but this we know and repeat, that he was a moſt faithful ſervant of his country; that he poſſeſſed an eminent capacity for friendſhip; that he never failed to aſſiſt diſtreſs when he could, and that he did aſſiſt it when he ought not. He ſhared his good things, in the day of his fortune, with the friends of his proſperity; and he divided the pittance that remained in the hour of his diſtreſs with the companions of his adverſity. He had his failings, which diſaſters might increaſe, and the inſolent rigour of affected virtue may condemn. That his paſſions might ſometimes overcome his morality, and that the benevolence of his heart might too often extinguiſh his prudence, are circumſtances which it is the duty of friendſhip to lament. But the beſt of us are the children of infirmity; and the virtues of Valentine Morris were ſufficient, in the opinion of thoſe who knew him beſt, to counterbalance all his errors *.

" During his reſidence at Piercefield, Valentine Morris diſtinguiſhed himſelf by many acts of public utility; and his name is ſtill endeared to the country for promoting the turnpike bill, the ſucceſs of which was principally owing to his exertions.

" The inhabitants of Chepſtow idolize his memory, and relate numerous inſtances of his benevolence with a warmth of affection which borders on enthuſiaſm; among others, one which does honour to his feelings, ſhould not be omitted.

" Holding one day a converſation with Mr. Knowles, whom he employed in building the alcove, and from whom I received the anecdote, he made enquiries concerning the family of Walters, and aſked if any of them were yet living. Knowles replied, that William, the brother of John, who ſold the eſtate, was ſtill alive and in great diſtreſs. ' Bring him to Piercefield,' ſaid Morris, ' and I will make him welcome.' ' If you would give him your whole eſtate he could not walk, he is ſo much afflicted with the gout in his feet, and earns a precarious livelihood by fiſhing.' ' If he cannot then come to me, I will take the firſt opportunity of calling on him.'

" Being ſome time afterwards engaged with Knowles, in forming an opening in the wood, he ſaw two men in a boat; ' Stay here,' he ſaid to Knowles, ' I will croſs the river in that boat, and examine whether the objects I want to ſhow can be ſeen from hence.' Deſcending haſtily, he hailed the watermen, leaped into the boat, was ferried over, and on his return entered into converſation with the men, and enquired their names and condition. ' My name,' ſaid one of them, ' is *****, I am a native of Chepſtow; and that man,' pointing to his companion, ' is William Walters.'—' What, Walters of Piercefield?' exclaimed Morris. ' Yes, pleaſe your honour, I am the brother of John who ſold the eſtate which you now enjoy.' Morris made no reply; but giving a gratuity to each of the men, leaped on ſhore, rapidly aſcended the hill and rejoining Knowles, cried, ' I have been talking with Walters;' taking out ſeveral guineas, he added, ' carry theſe to him, and tell him he ſhall never want while it is in my power to aſſiſt him.' Knowles ſuggeſted, that as the man was much

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" * Biographical Anecdotes of Valentine Morris. Gent. Mag. for Sept. 1789."

addicted

addicted to liquor, he would render him more ſervice by a weekly allowance. The next market day one of Morris's ſervants carried to Walters a joint of meat, and a ſmall ſum of money, which were continued weekly until his death. Morris defrayed the expences of his funeral, and his carriage conveyed the corpſe to St. Arvan's, where it was interred in the family vault."

Piercefield is now the property of Colonel Wood, who has built an elegant manſion on the ſcite of the old houſe, and has ſpared neither pains nor expence in improving to the utmoſt, one of the moſt delightful ſpots in this iſland.

The ſtyle of this book is uniformly chaſte, elegant, and claſſical; and the author has contrived to give a degree of variety to his deſcriptions, of which they ſeemed to be ſcarcely ſuſceptible.

Sikes's *Dialogues between a Miniſter and his Pariſhioner.*

(*Concluded from* P. 193.)

OBLIGED at length to abandon the claim to private judgement: the moſt formidable pretence of all is now produced. "What am I to do (ſays John), in caſe my miniſter ſhould be a ſcandalous liver, or one who preaches falſe doctrine?" Our author firſt anſwers theſe objections generally, and then very minutely inveſtigates each; and, we are ſatisfied that, thoſe who read this dialogue will at leaſt confeſs, that John Twilight is "no man of ſtraw:" he diſputes his ground, inch by inch, and does not give up the conteſt until he is fairly driven up into a corner, from whence there is no way to eſcape. Thus he replies generally to theſe objections:

"I ſee no impoſſibility whatever that you ſhould edify even under the worſt of men, even in point of doctrine or manners: when the wiſe men aſked the doctors where Chriſt ſhould be born, they told them right, and the wiſe men went to Chriſt and found him; but the doctors ſat ſtill and went not.' (Biſhop Taylor's Sermon on Tit. ii. 7, 8.) You may as well deny that a wretched gardener may have a good crop of herbs; for, remember, that 'neither he that planteth is any thing, neither he that watereth, but God that giveth the increaſe.' (1 Cor. iii. 7.) So that, by talking in this way, you ſeem not to truſt in God's bleſſing, but upon the ſermons of your favourite preacher; that is, you follow your preacher and forget God's power and promiſe."

"*Tw.* Ah, Sir, pray don't think any ſuch thing: I truſt in God's bleſſing, upon his endeavours to teach me.

"*Min.* But why don't you truſt in God's bleſſing upon my endeavours? Provided God will bleſs the means uſed for your edification, it matters not to you whether the bleſſing comes through me, or Mr. B. the veſſel *you* have choſen *for God* to put his bleſſing into. Has God granted you the knowledge of obtaining this bleſſing through any channel which you ſhall point out to him? It is a great knowledge, indeed, if he has, and we muſt ſuppoſe that his providence in grace and his providence in nature are not ſo very ſimilar as good and wiſe men have always thought! for, mind me, John,

John, if God had thought good to let you *choose*, how he shall bestow this blessing of edification upon you, (if he has, I say), then it follows that you may choose *any man* you please, nay, any *creature*, or any *thing*: for, if God has but the will, he never wants the power to perform any thing; and then you see your edification will not depend upon the *personal qualifications* of your teacher at all; and then there is no reason for your preferring Mr. B. before me: I say, you may then choose any *creature* or any *thing*. When God pleased 'the dumb ass spake with man's voice, to the edification of Balaam, rebuking him for his iniquity, and forbidding the madness of the prophet.' (2 Peter ii. 16).

And, our author might have added, that the very stones would have cried out, to the edification of all who were disposed to profit by their preaching, had not the multitude proclaimed the style and title of the Messiah, as he was making his triumphal entry into Jerusalem.

Thus our author replies generally to the two last mentioned objections. He then proceeds to a distinct examination of each, and shews, against the first of them, the bad life of a minister, that it is not only not impossible to edify under such an one, but not even improbable. And, so far from being an unaccountable dispensation of God, is in perfect harmony with his revealed counsels; and, indeed, a part of the plan of his providence, designed to correct that strong tendency of our corrupted nature to hold the faith with respect of persons, and so place on a frail mortal, like ourselves, part of the dependance which is due exclusively to him: a species of idolatry which every one is guilty of who follows his favourite teacher.

To select from this part of our author's work is a task to which we confess ourselves unequal; for, having very attentively considered the whole argument, neither with respect to the importance of the point discussed, nor to the ability displayed on the occasion, can we discover where the preference is due. The whole of it is most excellent and most satisfactory: and we earnestly recommend it to the serious perusal of all who, taking offence either at the fancied, or real, immorality of their minister, wander from their proper fold, confident that it will remove this stumbling-block out of their way; if their scruples are conscientiously entertained, or, at least, will leave them no cloak for their sin, if, after having considered it, they still continue to reject his ministrations. As a specimen of the whole, we extract the following passage:

"There is another very weighty argument which will shew you that the profligacy of a clergyman is no impediment in the way of his discharging the ordinary duties of the Christian priesthood, although it is evident that the more exemplary he is in his life, the greater effect will be produced by his ministry: the sacraments, you know, are generally necessary to salvation. —Now, it seems, that you might justly have thought it a hard dispensation should your maker have made your salvation depend upon another's qualification, that is, upon the qualifications of your minister; for then, how could *you* work out your *own* salvation? Besides, if it were true that your

salvation

ſalvation depended upon *his* perſonal virtues, (which virtues give life and efficacy to the ſacraments which you receive at his hands—which ſacraments are neceſſary to ſalvation;) then it follows, that *your* damnation would likewiſe depend upon *his* vices; for if the virtues of the miniſter give efficacy to the ſacrament to ſave, the vices of the miniſter muſt give efficacy to the ſacrament to condemn: and, ſo let a man endeavour to receive the ſacrament ever ſo worthily, he cannot avoid receiving his own damnation, if his miniſter ſhould, perchance, be vicious! This will not hold, John, I am ſure.

"*Tw.* I ſhould be very ſorry if it ſhould hold, ſir.

"*Min.* Now, the miniſtration of the word, and the exerciſe of church authority may be conſidered in the ſame point of view; for it would be a hard caſe indeed, if the vices of the *preacher* were, in themſelves, any bar to the edification of the *hearer*; or, the profligacy of a governor in the church, ſhould exclude the governed from the rewards of an exemplary obedience. If any thing of this ſort were really the caſe, a man's firſt duty would be, not to repent and believe, but to run up and down, like Diogenes with his lanthorn, in ſearch of a perfect teacher."

"The miſchiefs which ſpring out of this prevailing error of the preſent day—of holding the faith with reſpect of perſons, are ſo very ſerious, and have been ſo frequently felt, that tis wonderful that diſcerning men, at leaſt, have not learnt to know, by its fruits, whence it proceeds, and to take alarm the moment it appears. Even, when God was viſibly preſent among his people, their undue reſpect for the perſon of Moſes betrayed them into the worſhip of the calf. As long as he continued amongſt them, they ſerved that God he pointed out to them; but, no ſooner was he taken up into the mount, than they cry to Aaron 'make us new gods which ſhall go before us, for as for this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.' (Exod. xxxii. 1.) Thus it was blaſphemouſly ſaid by one of the early puritans, that if St. Paul were preaching at one church, and Calvin at another, he would have left the apoſtle to have liſtened to the inſtructions of the reformer. And we have a lively inſtance, in the diſciples of Weſtley, preciſely correſponding with that of the Iſraelites, mentioned above: whilſt he lived, they continued an orderly ſociety in communion with the church, whoſe doctrines they profeſſed to believe, but holding their faith with reſpect to his perſon, now that he is gone, they are ſplit into petty ſects, each having ſome new idol to worſhip, and agreed in nothing but in hoſtility to that church from which he required them never to ſeparate. Whereas, if we place our whole dependence upon God, regarding not at all the character of his miniſter, Balaam's hiſtory will teach us, that however wicked he may be in himſelf, and however malicious in his deſigns againſt us, he cannot but miniſter to our edification. 'Tis impoſſible to put a ſtronger caſe than his; for he came to Moab profeſſedly to curſe the children of Iſrael: he repeatedly tried to obtain power to do it, yet was he forced as repeatedly to bleſs them, againſt his will; and his promiſes and productions are ſome of the moſt edifying in all the ſcriptures, and at the time they were uttered muſt have inſpired courage into thoſe he meant to depreſs. But let us carry this notion of impoſſibility, or even improbability, of edifying under an immoral clergyman as far as it will go, and its frightfulneſs will, at once, we apprehend, induce every reflecting perſon to abandon it. Now, an hypocrite is declared, in ſcripture, to be the moſt abominable, in the ſight

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of God, of all the workers of iniquity: if then, in any caſe, the wickedneſs of the miniſter were any bar to the edification of thoſe committed to his care, it muſt be in this, becauſe the cauſe which is ſuppoſed to render his miniſtrations unedifying, operates more powerfully in this, than in any other caſe that can be named: and then into what a ſtate of doubt and perplexity ſhould we be thrown reſpecting this moſt important of all human concerns.—How ſhould we know, after all our endeavours to find an edifying teacher, whether we had ſucceeded or not, and conſequently, whether in ſpite of all our exertions to build ourſelves up in our holy faith, our labour would not be in vain? for we can look no farther than the outward appearance; and, as far as that goes, the hypocrite is ſcrupulouſly exact, his ſin conſiſts in having a form of godlineſs without the power thereof; but this internal deficiency is known only to God: to mortal eyes he appears a perfect ſaint; and, conſequently, upon the falſe principle whereon we are reaſoning, muſt be conſidered as an edifying teacher; whereas, upon this ſame principle he is really leſs ſo than if he were without that ſemblance of piety whereon our confidence is built; for that very ſemblance renders him more odious in the ſight of God than if he were his *open* enemy. But our advancement in holineſs, to our unſpeakable comfort, depends not on ſo precarious a contingency as the holineſs of thoſe appointed to miniſter thereto. It is not for their ſakes that God gives increaſe to the ſeed which they ſow, but for his holy name's ſake; and becauſe of the oath that he hath ſworn; and, therefore, as St. Paul declares, 'they may be caſt away themſelves, and yet the inſtrument of ſaving others."

Our author concludes his refutation of this plea, for going after ſtrange teachers, with retorting upon his diſorderly pariſhioner the charge of being himſelf anſwerable, in a great degree, for the immorality he complains of in the clergy; for he ſhews that the biſhops do not proceed haſtily, or unadviſedly, in admitting perſons into the miniſtry; but make the laity parties concerned in the ſolemn act, by requiring their tacit approbation, at leaſt, of the perſons on whom this honour is conferred; and their ſilence upon this occaſion, when, by ſpeaking, they might prevent the evil, whilſt they are ſo loud in their clamours, afterwards, againſt the ſcandals exiſting in the prieſthood, proves that it is an occaſion of raillery that they ſeek; and, as our author ſays, a pretence and excuſe for following ſome preacher they like better than him "who hath the rule over them," and that they really love to have it ſo, though they ſpeak of it in terms of ſuch ſanctified deteſtation; and in condemnation of their practice, he very happily introduces our Saviour's example "who did not *forſake* the temple, although he declares it was become *a den of thieves*; but, with great zeal, exerted himſelf in *removing* the ſcandal." If we really deſire *labourers* in our Lord's harveſt, he has taught us how to procure them (Luke x. 2.), "*Pray ye*," ſays he, "to the Lord of the harveſt, that he would ſend forth labourers into his harveſt." We are not to provide for ourſelves, but to pray our Lord to ſend them; and our church accordingly has appointed four ſolemn ſeaſons in every year for this ſolemn ſervice, and hath provided us with prayers ſuitable to the occaſion. O! that our biſhops would ſcrupulouſly confine their ordinations

ordinations to thoſe times ſet apart by our church for that purpoſe. As the practice is at preſent, the faithful amongſt us are diſcouraged from the ſolemn obſervance of theſe times, and the clergy from even offering up the appointed prayers; for 'tis an act of mockery to beg bleſſings from God, when there is no one waiting to receive them. When the guardians of any laws are themſelves relax, how can they enforce the obſervance of them upon others!

The laſt plea for running after ſtrange teachers in ſearch of edification, which our author examines, is, that which ſuffers the appointed miniſter to be a preacher of falſe doctrine; and this, where it really exiſts, he acknowledges to be the ſtrongeſt that can be put, ſince 'tis impoſſible that falſe doctrine ſhould edify. But then he reminds his pariſhioner that 'tis only in the ſermon that this can happen, the church having provided a form of ſound words for all the reſt of the ſervice, which, even its diſorderly members approve of as orthodox and apoſtolical; who, therefore, by their own confeſſion, may receive ſome edification, though not ſo much as if the goſpel was preached in the ſermon as well as in the prayers. And here, again, he very properly combats that diſorderly principle, private judgment; for, exerciſing this, every man has a goſpel of his own, which, if his miniſter does not conform to, he brands him as an heretic, and then perſuades himſelf that he can no longer edify under his inſtructions!

What is the goſpel? is a queſtion our author does not enter into, becauſe that would lead to endleſs diſputations; and is a point which the perſons he is arguing with are not capable of deciding. He therefore contents himſelf with ſhewing, that the miniſtry, and not the people, are the proper judges of that; and that the ſame confidence is to be repoſed on them, in the concerns of the ſoul, as is repoſed readily on phyſicians, in the concerns of the body; and, not only is it to be, but really is, ſo repoſed, by perſons of all religious perſuaſions; only there being quacks in divinity as well as in phyſic, ſome are fooliſh enough to give them the preference before the *authorized* practitioners in both theſe profeſſions, and thus are "brought to deſtruction both of body and ſoul." And as both ignorant and deſigning people are apt to call this popery—the one knowing no better, the other wiſhing to render the doctrine odious—our author very clearly ſtates both the Popiſh and the Proteſtant doctrine upon this point. "A Papiſt," ſays he, "is ordered to throw away his Bible, and, then, blindfold, to follow the inſtructions of his prieſt; who, having his authority from the Pope, is deemed, by his deluded followers, infallible. The Proteſtant church of this kingdom enjoins you to hold the Scriptures in your hands, and *learn of the clergy how to read them*, that you may not "wreſt them to your own deſtruction." And, in another place, he further illuſtrates the nature of that authority which belongs to the prieſthood in matters of faith, by comparing it with that exerciſed by the judges in matters of law; which carries,

ries, to our minds, ſuch conviction with it, that we extract it as the laſt ſpecimen of his mode of treating this part of his ſubject.

"The Biſhop, in his dioceſe, is judge of the doctrines of the church; as a judge, in a court of juſtice, is judge of the laws of the kingdom—Neither, in his reſpective office, is *infallible*; and, therefore, although the judge has *authority* in controverſies of law, and the biſhop (who is the executive power of the church) has *authority* in controverſies of faith; yet, we are not bound to place an implicit confidence in their opinions, but to pay a reaſonable deference to their authority. Now, when you can find a better authority in the law than the judge, you may be lucky enough to find a better in the doctrines of your faith, than the biſhop."

With expoſing the futility of this laſt pretence our author concludes his refutation of thoſe miſchievous opinions which have crept in unawares amongſt us, being inſinuated under the fair pretence that they were all neceſſary to edification: and, we ſcruple not to ſay, that his arguments muſt carry conviction to every unprejudiced mind; that ſo far from being "good to the uſe of edifying," their natural tendency is to lead all, who imbibe them, to "make ſhipwreck of their faith;" and, would our limits allow us to retrace the career of many of our moſt determined infidels, we could ſhew, that they firſt deviated from the Chriſtian courſe, beguiled by the faſcinating lure of a better and ſhorter path than that by which their appointed guides were conducting them. Our author, however, does not content himſelf with detecting error, but, by way of concluſion, points out the truth, that ſo he may not only "pull down the ſtrong holds of Satan," but "build up all who will liſten to his inſtruction into an holy temple in the Lord." For the term edification, though it has been abuſed by our "falſe brethren" to the worſt of purpoſes, ſtill, rightly interpreted, is that which alone can render valuable any religious inſtruction; and, therefore, it is, that God has taken away the kingdom, not only from the Jews, but alſo from the firſt Chriſtian communities, becauſe they were no longer "good for the uſe of edifying:" and that our apoſtolic prieſthood ſtill remains, is a deciſive proof that it is ſtill uſeful to that end; and that its members are ſtill thoſe maſter builders who have "*authority* given for edification," and, therefore the only ones whoſe labour in that work will not be in vain. The whole of this concluding paragraph merits moſt ſerious attention; we extract the finiſhing paſſage, wherein the ſubſtance of it is moſt perſpicuouſly ſummed up.

Thus he takes his leave of John Twilight, his wandering pariſhioner.

"If you, for a while, will turn a deaf ear to the ignorant meanings which fraudulent men apply to the word *edification*, and really do as they pretend to do, viz. fairly conſult the Holy Scriptures for its true ſignification, all would be right. Now, the proper ſenſe of this word is, the act of making an edifice, or building, the raiſing a ſuperſtructure, and fitly framing it together, upon ſome foundation. The apoſtles apply the expreſ-

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ſion ſometimes to *individuals*, but generally to the *church* of Chriſtians.—When it is applied to individuals, edification ſignifies, ſometimes, advancement in *knowledge* of our duty, but generally an improvement in the practice of it; it is raiſing the ſuperſtructure of a Chriſtian life upon the pure foundation of a right faith. When St. Paul ſpeaks of a 'godly edifying in faith," (1 Tim. i. 4.) and recommends 'that diſcourſe which is good to the uſe of edifying," (Eph. iv. 29) he ſpeaks perhaps only of the edification of knowledge; but to guard againſt the miſchief which would ariſe from a mere increaſe of knowledge, he aſſerts (1 Cor. viii. 1.) 'that knowledge puffeth up, but charity edifyeth,"—a truth which ſhould never be out of mind. The word edification, however, is generally, in ſcripture, applied to the duty of promoting peace, order, and unity, in the church of Chriſt:—to that comprehenſive and eſſential duty of 'eſtabliſhing and ſtrengthening, by the practice of charity, that houſehold of God, built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner ſtone, in whom all the building fitly framed together, groweth into an holy temple in the Lord,' (Eph. ii. 20.) St. Jude exhorts his diſciples 'to fold themſelves up (that is to *edify* themſelves) in (or rather, upon) their moſt holy faith;" (20) that is, to unite together in one body, and to preſerve themſelves in that unity; and he afterwards ſhews 'that thoſe who *ſeparate* themſelves are ſenſual, having not the ſpirit.' 'But ye, beloved,' ſays he, 'building up (that is edifying) yourſelves in your moſt holy faith, praying in the holy ghoſt, keep yourſelves in the love of God,' &c.

"This, in ſcripture language, is true edification; and he who, under any pretence whatever, foments diviſions and ſeparations among Chriſtians, utterly prevents edification.

"From all which, it plainly appears, that the notion of ſeparating for edification, is the wildeſt whim that can poſſibly enter into an ignorant mind. It is as abſurd to pretend to it, as to ſay we intend to build an houſe, by ſcattering the ſtones."

Here we take leave of our author, firſt thanking him, in the name of all her true children, for the very eſſential ſervice he has rendered to our holy mother. He has ſhewn himſelf capable of "minding the higheſt things" in divinity, and yet has "condeſcended to men of low eſtate;" deſiring rather to be approved of God, than to be famous in his generation. And, we doubt not, that he will attain to the object of his labours, the recovering many to ſoberneſs of mind, who have been infatuated by the intoxicating diſcourſes of our fanatical teachers. For theſe dialogues are compoſed in a ſtile exceedingly well calculated to take their attention; and we cannot better deſcribe them than by ſaying, they are ſketches from nature. 'Tis evident they are not the work of a man who converſes only with books, but of the active pariſh prieſt, who goes about from houſe to houſe, preaching the goſpel; and, when he has loſt a ſheep from his flock, ſpares no pains to recover it; and who, following the example of St. Paul, convinces them of their errors, not with words which man's wiſdom teacheth, but which the holy ghoſt teacheth; comparing ſpiritual things with ſpiritual. We earneſtly recommend them to thoſe of the clergy, whoſe pariſhes are infeſted with theſe diorderly principles,

principles, as a manual, wherein they will find every plea urged in their defence moſt ſatisfactorily expoſed; and we rejoice in being able to inform our readers, that the Society for Promoting Chriſtian Knowledge have juſt honoured them with their approbation, and received them amongſt the tracts diſtributed by their order, ſo that any of its members will ſoon have them upon moſt eaſy terms; and we truſt they will have a widely extended circulation.

Britannia: a National Epic Poem, &c. In Twenty Books. To which is prefixed, a Critical Diſſertation on Epic Machinery. By John Ogilvie, D. D. F. R. S. Edinb. 4to. Pp. 640. Chalmers, Aberdeen. 1801.

POSTERITY will conſider it a ſingular phænomenon, that at ſo late a period as the beginning of the 19th century, the number of candidates for epic fame ſhould exceed, as is the caſe at preſent, thoſe of the early and middle ages of the world; when we may ſuppoſe nature to have been more prolific in her productions, and more indulgent to her offspring, than in more modern times. It is not, indeed, ſo extraordinary, that ſhe has choſen to produce theſe on a Britiſh theatre, where the moſt illuſtrious names, in every ſpecies of the poetic art, have preceded their appearance. Leaving to philoſophers the inveſtigation of cauſes, our buſineſs, as critics, is, to examine effects, as theſe are preſented before us, and to judge of their comparative excellence or demerit.

It is acknowledged that an epic poem cannot be complete, without exhibiting ſome portion of every kind of poetic beauty; like conſtellations of ſuperior order, whoſe ſplendour ariſes from the combined luſtre of ſtars of every magnitude. Yet there are certain predominant and eſſential qualities, to which a reader's attention will be principally directed, and whereby his judgment of the work, as a whole, will be ultimately determined. Theſe are, the characters, manners, and ſentiments, of the poems, and are the ſtandards by which we judge of the inventive powers of the writer, as well as of the comprehenſion and preciſion of his underſtanding. Invention is marked by traces of originality, of every kind of merit perhaps the moſt rare and extraordinary. Underſtanding, or judgement, is conſpicuous in the choice of ſentiments; in their ſuitableneſs to the characters of the perſons who utter them; or the ſituations in which they are uttered; in their growing, as it were, ſpontaneouſly out of the ſubject; and in their being purſued no farther than propriety requires. It is, therefore, to thoſe diſtinguiſhing features of the epopee that we mean principally to give attention in our critique on Britannia: after having premiſed, what every reader of taſte will acknowledge, that, in rich and picturesque deſcription, it poſſeſſes very uncommon merit.

The machinery of the poem is, in our opinion, unexceptionable; and, when we conſider the poet as aſcribing the actions of his heroes

to

to ſuperior beings, by whom they are prompted or produced, is happily adapted to the high ſphere of the epic muſe, whatever be the received opinion, or belief, of the ſeveral human actors. Our own judgment of this ſubject perfectly coincides with that of the author, who ought, in this inſtance, to be heard in his own cauſe.

"A poet is inſpired by his muſe; and under the divine afflatus, if I may borow an oracular term, future events are not only made known to him, but alſo their cauſes, as well as the agents by whom they are carried on. The author's muſe is the guardian angel of the iſland that gives its name to the poem. She makes known to him the *real* actors in the revolution of events. Hence, in his narrative, he adopts the machinery that is ſupplied by revelation. The *human* agents, nevertheleſs, are not Chriſtians, but pagans, who worſhip falſe divinities, and aſcribe events to cauſes that have no exiſtence. But ſurely it is not incongruous, that he who writes what is communicated, or is ſuppoſed to be communicated, by a celeſtial Being, ſhould trace up occurrences to the cauſes of all operations; while the perſons whoſe actions he records, having no guide to throw light upon their path, are miſled by notions, whereof he perceives the fallacy, while he relates the effects. Indeed, under the influence of the guardian ſpirit who is invoked, and with the actors who are employed, in the following poem, it is equally impoſſible to avoid making choice of Chriſtian machinery, as to exclude all mention of heathen deities. The former preſents to us the only ſuperiour natures who, under ſupreme government, influence human actions; while the latter, on the other hand, offer to our view, the Beings whom the immediate actors believed to preſide over the univerſe, and who are, therefore, naturally invoked by them in this character. Againſt this conſequence, the reader will ſee that it is impoſſible to guard, without either exploding machinery altogether from the action, or overturning the fable."

This writer admits that it is not the ultimate end of machinery to produce the higheſt degree of pathos. Its principal object is, doubtleſs, to excite admiration. Yet, that his Satan commands commiſeration, when he is ſeen forlorn and deſolate at one time, and diſmayed and diſappointed at another, will be acknowledged by every reader, who conſiders the different ſituations wherein the poet holds up the ſullen archangel to our view.

The appearance of the ſolitary fiend, who was in vain attempting to drink of the water of oblivion, is happily imagined, and is marked by circumſtances that are picturesque and appropiate; and the ſucceeding ſoliloquy of the Prince of Darkneſs, diſcovers a degree of deſpair which awakens a ſenſation of pity in every human boſom.

——— One fiend he mark'd
Alone; eſſaying oft with eager lips
To taſte th' eluding moiſture: ſtill in hope,
He loſt in ſweet forgetfulneſs the paſt,
In one ſoul-healing draught: but as he plunged,
The channel met him; and the nitred floor,
Mocking his vain attempt. With anguiſh gazed

The fallen archangel. From his inmoſt ſoul
He ſigh'd, and pauſing, thus unheard, began.

" O that the mind in this benumbing tide
Could loſe remembrance! for reflection ſmites
This breaſt more fiercely than the thunderbolt
That tore my battle, hurl'd me to the lake
Of fire; and trench'd with many a gaping wound
This frame, extended on the gulph.—Am I
The only mark at which th' Eternal waſtes
The quiver of his wrath?—Ah, loſt beyond
All hope! Demands not then perpetual ſin
Perpetual puniſhment? O! Thou, the Lord
Of heaven, who wakeſt to one infuriate blaze
Theſe flames; let looſe thy thunders, lift thine arm,
And cruſh me into nothing: if ſuch power
Be thine! for, conſcious that each blaſted ſcheme
Has ſunk me deeper into night; my thought
Aims to deſtroy thy kingdom!" &c.

But the moſt ſtriking exhibition of the Satan of this author is in his interview with the Guardian of the Iſland, in the 19th book. Having received a command from God, to meet the archangel, and a celeſtial ſhield, which ſhe half diſplays to view, ſhe ſtands oppoſed to her great antagoniſt, who finds himſelf obliged to ſhrink from the unequal combat.

" Short parle enſued.—' Me meets thy madneſs, (thus
He ſpoke in hoſtile guiſe:)—Me wouldſt thou brave
Imperious?—Hence, ere yet this arm chaſtiſe
Thy bold temerity!'—He ceaſed, and thus
The deep's high ſovereign with unalter'd mien.

" That here I meet thee, Satan, with an hand
Of power to match thy force, and brow that bears
Defiance, know, proud angel, is the gift
Of power omnipotent.—Unhappy!—leave
Thy charge, even now.—I turn not, but with pain,
What mocks thy rage, and ſends thee hence abrupt,
And howling to thy ſhades.'—While ſpeaking thus,
Still, from th' apoſtate's ſight ſhe kept the ſhield
Conceal'd, and bending, held the flaming ſword
Portended as her guard. Th' infernal heard,
Indignant, not diſmay'd. He raiſed an arm,
That wields the warring elements, aloft;
To ſweep, as on a whirlwind's wing, the power
From earth; when back recoiling, ere it fell,
Full in his front, ſhe placed the ſun-like orb
That blazed of heaven!—A ſight inur'd to mark
Alone the gleaming of the ſulphurous lake.
Bore not the flood of day, ah! with what joy
Once felt!—A ſigh the fallen archangel heaved

From

From his ſwoln heart, a ſudden pang, unknown
Before, an arrow wing'd by pale deſpair
In his black boſom quiver'd. Round he wheel'd,
And ſhrunk at once in darkneſs.

Thus much for the poet's principal ſupernatural agents.

There are two points to be conſidered with reſpect to the giants of this poem. The firſt is, whether an anomalous and ſolitary ſpecies of men, of whoſe exiſtence we have no knowledge from experience, are actors fit to be introduced into an epic poem, and to be principally employed in bringing forward its events. The ſecond is, what purpoſe is anſwered by the action of this gigantic people, that might not have been accompliſhed without them, in order to juſtify ſo bold a deviation, if not from the fundamental laws of epic poetry, at leaſt from thoſe of which example has ſanctioned the uſe. In anſwer to both queſtions, we refer the reader to the diſſertation.

" Although giants are, I believe, new to epic poetry, as principal actors on the ſcene; yet no apology is neceſſary for the introduction of theſe perſonages in the following work, nor for the great part which they maintain in the action. The giants of BRITANNIA are not monſters of whom the exiſtence exceeds credibility. On the contrary, I might have rendered them much more formidable than they are, under the ſanction of the moſt reſpectable authority. Their magnitude and proweſs are beſt known when they meet their enemies in battle. Here it will be obſerved, that their ſuperiour ſtature and force, when compared with the ſoldiers of Brutus, are more than compenſated by the rude conſtruction of their arms, and by their total ignorance of military diſcipline; diſadvantages, of which Romerus is ſenſible, in his combat with Clitander, when

" ——— he felt how vain
Untutor'd ſtrength to match inferiour power,
By ſkill directed,

and in many other parts of the work.

" In fact, however, my principal inducement, in adopting this part of Geoffry's narrative, was the occaſion which it gave me of introducing *new characters* into the action: and the claim of BRITANNIA to originality, if it has any, is derived from this circumſtance. Common characters are too low for the epic muſe; and thoſe of diſtinguiſhed eminence are pre-occupied ſo effectually by the great maſters of antiquity, as to exclude original ſtrokes, in an exhibition of ordinary men, from any work of their ſucceſſors. By bringing giants upon the ſtage in the following poem, I had occaſion to maintain the predominence of qualities that diſtinguiſh the ſavage, amidſt others which derive a *colour* from this original, whereby they are always impreſſed. In Gerontes, the ferocity of the barbarian is united with latent timidity, and a ſenſe of dependence, which he is ever ſolicitous to conceal. In his daughter Leontia, the ſame characteriſtic is conſpicuous amidſt female weakneſſes, and foibles. In Vortiger, the rude and unprincipled villain is poſſeſſed of deep cunning, native ſagacity, and the faſcinating power of giving to falſehood the ſemblance of truth. He has plauſibility in diſcourſe, cowardice in action, and the greateſt moral pravity in both. It is attempted to diſplay, in Androgeus, the effect of good prin-

ciples, when called forth by the improvement of early education. Scarcely does any tincture remain in his conduct, whereby we are reminded of his companions, unleſs perhaps at the time when he is rouzed into indignation by the ſuppoſed injuſtice and ambition of his enemies. Laſtly, an aſſemblage of qualities that diſtinguiſh the ſavage, are united in Romerus, with almoſt unrivalled proweſs, unſhaken fortitude, an high ſenſe of honour, and a native rectitude and dignity, which command the eſteem of his enemies; and are ſupported uniformly to the laſt."

On this ſubject we ſhall only remark, that thoſe who are of the author's opinion, that no apology is neceſſary for bringing into his work perſonages whoſe exiſtence is aſcertained by unqueſtioned authority, will acknowledge that the end for which they are brought into the field, that of diſplaying original characters, fitted to bring forward the cataſtrophe of the poem, is ſufficiently important to juſtify the liberty that is taken of introducing them as actors. In our opinion this end is obtained in the preſent work; and Britannia is one of the few productions of the kind that has original merit. At leaſt we do not remember to have ſeen the ſavage character marked by alternate ferocity and cowardice, as in Gerontes; with female weakneſſes and foibles, as in Leontia; with deep cunning, as in Vortiger; and with native dignity and uniform rectitude as in Romerus; in any other work than the preſent. It ought to be obſerved, that in the character of this great perſonage, to whom the reader's attention never fails to be attracted, the author has taken care, that the ſavage ſhall ſtill be conſpicuous as a predominant feature, even amidſt qualities that command admiration. This is no where more remarkable than in his anſwer to Brutus, who requeſted him to yield.

> " Seeſt thou the mighty dead that ſtrew the plain,
> Friends of my youthful days, my loſt compeers?
> Hear'ſt thou the groans of mothers, children, fall'n
> In undiſtinguiſh'd carnage, where the ſword
> Smites in his kindreds' hearts, this ebbing life,
> Already half expell'd; and deem'ſt thou, prince,
> That I, unhappy, will ſurvive, to ſtand
> A ſolitary mark, a wanderer, doom'd
> To tread the wilderneſs alone, and breathe
> By thy permiſſion?—No.—Even now the friends
> I loſt, around me hover in mid air,
> And call me hence!—Away!—this ſpirit waits
> In death and ruin to aſcend!'—He ſaid,
> And ſwung his mace, but with an arm impair'd,
> And drain'd of ancient force.—The Trojan chief
> Receding, ſhunn'd the ſtroke, nor raiſed his ſpear.

Having here pointed out to Brutus whatever is calculated to excite pity and admiration, his laſt words ſtill betray the ſavage, even when he was no longer able to accompany theſe by ſuitable actions,—" Away! this ſpirit waits," &c.

The other military characters of Britannia are well ſupported by the

the poet. Brutus, with all the qualities of a great general, is repreſented as the guardian of his people, who watches over their welfare with paternal ſolicitude. To this object he gives his whole attention.

" He through the battle held one equal track
Before his following hoſt, and ſwept the field.
No paſſion ſway'd his thought, nor lure decoy'd
His eye; nor prize, though tempting, turn'd his courſe.
His word, his ſign, the willing troops obey'd:
For theſe the hero fought, and bade the weak,
Behind the covert of his ample ſhield,
Securely reſt. Nor thirſt of fame impell'd
One act; nor triumph raiſed his equal mind.
Still in his people's good he found his own:
With them in peace, he knew ſerene delight;
For them, he thunder'd in the rage of war.

The heroiſm of Locrinus, the principal character of the poem, reſembles not that of Achilles, or of Hector, in any other reſpect than as they are all employed in the ſervice of their country. It is ſtrictly and properly Britiſh heroiſm, and collected and temperate courage, originating in a conſciouſneſs of native ſuperiority, and operating in uniform exertion, in order to the accompliſhment of one great end. The impetuous ardour of Camber, equal to every call of duty, yet rejecting admonition, and bordering on temerity, is alternately an object of approbation and of cenſure. Yet matters are ſo contrived that the reader is intereſted in his behalf at all times, and follows him with favourable prepoſſeſſions. Of quite a different kind is the character of Albanus, which the author has finiſhed, as being the father of his own countrymen, with the niceſt touches of his pencil. The ſeeds of great and of amiable qualities are held up to view, as ſpringing up in the mind of this youthful warrior, not as thoroughly ripened in it; and from thoſe indications the reader is left to form a judgment of his future excellence.

Having given this ſhort ſketch of ſome characters of Britannia, we now proceed to extract a few moral ſentiments from the work, which the poet has thrown into it in order to render his narrative inſtructive. It is by an interchange of deſcriptive beauties, that captivate the imagination, and of ſentiments that are impreſſed on the memory as ſpontaneous effuſions of the heart, that poetry obtains its chief end, by being at the ſame time pleaſant and uſeful.

Of thoſe which naturally grow out of the ſubject, and are inſtantly ſuggeſted by it, not only without but againſt the will of the ſpeaker, one of the moſt remarkable is, in the 2d book, p. 105. l. 4. where Azrael, deſcribing the various exerciſes of the Trojan mariners in their voyage to Sicily, breaks ſuddenly into a reflection, which he cannot ſuppreſs.

In the ſame manner, in book 4. p. 150. when Azrael relates his aſcent to heaven after Uzziel, he is thrown off his guard once more, by the firſt view of the celeſtial manſions.

—— "Th' ethereal manſions came in ſight,
Ours once," &c.

In the 3d book there is a moral tendency in the tenour of all the ſpeeches.

There is much poetic beauty in the following explanation of one of the ſpeakers, and the ſentiments are well enforced by him.

—— "Ah, how ſhort the date
Of man's frail life! To ſee the flying hours
Revolve in pleaſure, by no night obſcur'd;
Or if obſcur'd, yet breaking from the cloud
With luſtre unimpair'd; to court the arts
Of peace; and, provident of thought, to place
Along the field of life, to its laſt bound
Joys in ſucceſſion riſing, as the ſtate
Of man, from youth to ſlow declining age
Glides on;—to ſteal with unambitious mind
Calm o'er the vale of quiet, undiſturb'd
By idle dreams of empire, taſting bliſs
Pure and unenvied;—this is wiſdom, chiefs,
The boon celeſtial by the throng o'erlook'd
That chaſe unreal forms; but on the few,
The loved of heaven beſtow'd.—Hark! from yon woods
What melting airs! What beauteous choir awaits
To crown our hours with pleaſure! When thou call'ſt
Our aid to counſel on the ſum of things,
Great prince; what order beſt befits the ſtate;
What ſanctions beſt promote the general weal;
What laws avail to make thy people bleſt,
Even to the lateſt ages; then my tongue
Shall give my thoughts free utterance:—but to leave
The ſoil by heav'n aſſign'd, the peaceful vales,
The ſhores, that from the war of elements
Received us trembling, and the race that fly
To miniſter delight;—forbid it Jove!
My heart diſclaims it, and my voice diſſuades."

The poetic merit of the following paſſage will be felt by every reader of taſte. It is in the ſpeech of the Prieſt of Venus to Brutus.

—— "Lo, where the nectar'd cup,
The feaſt, the dance, the jocund choir invite
Acceptance!—ſeize the moments on the wing.
For ah! how fleet the little bow that glides
O'er life's horizon, ſliding into night
While yet we gaze upon it; and when loſt,
No more to gladden with its blended hues
The tear-ſtrained eye, or in its arch, involve
A ſcene diſſolving as itſelf, in air!"

But of the moral obſervations that are interſperſed throughout Britannia, the philoſophical reader will be impreſſed moſt powerfully by an apoſtrophe that ſeems to break ſuddenly from the thought of

of the writer, at the time when he deſcribes the Trojan leaders as exulting in the hope of ultimate ſucceſs.

—— "In human life, alas! how near
The ſunſhine, and the ſtorm! A little day
Is thine, frail man, in feeble light that dawns,
And ſets in darkneſs; but what varying forms
Move on that narrow hemiſphere, to mock
By turns the children of the paſſing hour,
Buſtling in buſy ſearch, and whirl'd around,
The ſport of paſſions, in each fierce extreme!"

But it is unneceſſary to dwell on obſervations of this nature, which the reader will mark in peruſing the poem.

In the 16th and 17th books, ſome great events in the hiſtory of England paſs before Locrinus in viſion; and her naval power particularly, is followed in its progreſs, towards its preſent ſtate of formidable greatneſs. We muſt acknowledge that, in the 17th book the poet has omitted nothing that can place before his readers the power and opulence of Great Britain, in her zenith of glory. The exhibition is ſplendid, yet not overcharged; and the mode of viſion in which it is preſented to the reader, is well adapted to render the ſcenes picturesque and animated. The reader, indeed, may be ſaid to be preſent at the battle of Aboukir, as it is deſcribed by this author, whoſe account of it unites the preciſion of the hiſtorian with the animation of the poet. Let him judge from the following ſpecimen.

"Meanwhile the veſſels on the right, that form'd
The line of Albion's navy, held their courſe
Onward; but turning, ere they reach'd the ſhore,
Their prows, and piercing, ſtill with proſperous gales,
In its extreme th' oppoſing fleet; aſſail'd
On an unguarded ſide, the mighty frames.
And now the battle cloſed, while o'er the coaſt
Around, aſſembled multitudes enjoy'd
A ſcene ſo new, ſo terrible:—but ſmoke,
Amid ſucceſſive peals, enveloped all
In ſevenfold ſhade; nor yet, when darkneſs veil'd
The void horizon, was it known, what ſide
Prevail'd; till heaven announced its ſovereign will.
For lo! a fiery pyramid aroſe
Aſcending through the night, and caſt a gleam
Horrific o'er the deep, that dimly ſhow'd
What yet remain'd unknown!—The hoſtile powers
They ſaw diſperſed, and in the midſt, beheld
The ſhip ſo late the boaſt of Gallia's ſons,
That proudly eminent, o'erlook'd the main.
Rent were her ſhatter'd ſides, and from her ſtern
Flames burſting ſudden, ſpread from deck to deck,
Her domes ſuperb, by laviſh art adorn'd,
And pil'd in triple rows; her crackling maſts
And ſails in tatter'd fragments, roſe aloft

In one wide waſting blaze! Tube after tube,
Diſcharged its thunderbolt, and in the gulph
Sunk prone. The flying ſparkles, in their courſe,
Aſſail'd the nitrous magazine.—A blaſt,
Like that which cleaves the rent rock from its baſe,
Toſs'd on its wing the burſting frame, in air!"

We ſhould do injuſtice to Dr. Ogilvie, if we concluded this article without acknowledging that he has a peculiar facility in ſelecting uncommon and original illuſtrations. To the many examples of this kind, which occur in Britannia, we ſhall add two from the preceding diſſertation, where they are rendered more pleaſing, by breaking unexpectedly upon the mind. Thus, while he is pointing out the difference between the language of hiſtory and that of poetry, in the narration of events, he compares ideas, in the imagination of a poet, to a comet in its perihelion, croſſing the ſolar atmoſphere, that catches fire in its progreſs. "His images," ſays he, "become bold and animated; his colouring rich and exuberant; his heroes excite admiration, and his diction riſes to ſublimity."

In the ſame manner, while he is endeavouring to ſhew, p. 6, that animation ought to pervade every ſpecies of poetry, he employs the following happy illuſtration, not leſs new than elegantly expreſſed, to prove how eſſentially the art would be injured, by wanting this quality, even when metaphor and images might ſtill preſerve it from the tameneſs of proſaic narration. Without this animation (of inſenſible objects)

"Poetry, ſupported by metaphor and illuſtration, might ſtill indeed ſubſiſt; but, like a wounded body, deprived (a poet would ſay) of the vital fluid that tinged the cheek with carmine, and pencilled the lip with vermillion, it would retain only the emaciated reſemblance of a beautiful form, in a ſtate of inanition and torpor."

To the faults of Britannia, as theſe have been pointed out by other critics, we have little material to add. The compoſition, indeed, is not uniformly equal. But the poem is written with great animation, and in the 2d, 3d, and 4th books, the colouring is rich, and the reader is dazzled with the ſplendour of imagery. Every reader indeed, of poetic ſenſibility, will find ſomething in Britannia, adapted to his taſte, as there is no branch of the art, (the ludicrous alone excepted,) from the ſimplicity of paſtoral to the majeſty of epic poetry, in which the poet has not exhibited ſpecimens of ſuperior excellence.

DIVINITY.

A brief View of the Neceſſity and Truth of the Chriſtian Revelation. By Thomas Hartwell Horne. 12mo. Pp. 127. Sael. London. 1800.

IN times "of rebuke and blaſphemy," when Chriſtianity, like its divine author, were it poſſible, would be in danger of being crucified between two thieves, *infidelity* and *fanaticiſm*; (the former of which would rob us of our

our religion, and the latter of our reaſon;) to withhold an occaſion of bearing teſtimony to the truth of the Chriſtian Religion, againſt the objections of the unbeliever, or of vindicating its purity againſt the miſrepreſentations of the enthuſiaſt, would be to incur the guilt of "denying the Saviour before men."

It is at once a gratifying and encouraging reflection, that a want of zeal, according to knowledge, cannot juſtly be charged upon thoſe, who have embraced Chriſtianity, from a thorough conviction of its truth and certainty. An obſervation, which needs no other confirmation of its juſtneſs, than merely to advert to the numerous publications in vindication of divine revelation, which have iſſued from the preſs ſince the commencement of our critical labours; calculated to ſilence, if not to convince, the gainſayer, and to preſerve, at leaſt, the ſober Chriſtian from being miſled by fanatical teachers, if not always to bring back the miſguided to the communion of the church. Among the number of the advocates of the chriſtian revelation are to be noticed, with deſerved commendation, not only the duly conſtituted guardians of religion, but many of the laity; and of theſe not a few young men, of ſound principles, pure morals, reflecting minds, and good underſtandings, cultivated by a liberal education. Among theſe, in our eſtimation, may be ranked the *juvenile* author of this treatiſe. In ſubmitting his work to the candour of the reader, Mr. HORNE modeſtly acknowledges, that "he cannot but feel ſome degree of anxiety; though he means not to deprecate the ſeverity of criticiſm, or to urge his youth as an apology for the errors that may be detected: he has ſtepped forward in the defence of our common faith, and to oppoſe the rapid progreſs which the diſciples of infidelity are making, by diſſeminating their pernicious principles, particularly among the junior part of the preſent generation."

Profeſſions like theſe, the ſincerity of which cannot be doubted by us, will ever ſecure our encouragement; and, when found united with abilities, will not fail to obtain from us their juſt portion of commendation. The praiſe of the wiſe and good is due to early youth, thus uſefully and meritoriouſly employed. But, while we give Mr. H. credit for the purity of his intentions, we willingly add our general, though not unqualified, approbation of the manner in which he has fulfilled what he undertook; which was, "not to diſcuſs every objection that has been urged againſt the Chriſtian Revelation;"—"but to convey to thoſe, whom prejudice or a falſe ſyſtem of education, has precluded from the knowledge of the Chriſtian faith, a brief and comprehenſive view of the neceſſity of the Chriſtian Revelation."

The whole is compriſed in two ſhort ſections, viz.

"I. The Neceſſity of the Chriſtian Religion, as ſhown from a ſhort View of the State of Religion in the antient heathen world."

"II. The exiſtence of our Saviour proved from the united teſtimonies of authors, both friendly and inimical to the Chriſtian Revelation."

The firſt ſection, as the author ingenuouſly acknowledges, contains little more than an abridgment of *Leland*'s learned work on the Advantage and Neceſſity of the Chriſtian Revelation.

To thoſe, who have neither opportunity to procure, nor leiſure to peruſe, larger works on the ſubject, we heſitate not to recommend this ſhort treatiſe; which, as far as it enters into the queſtion, we conſider as well adapted

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to ſatisfy the ſober inquirer into the truth of Chriſtianity no leſs than to confirm the faith and improve the morals of the ſincere believer.

If with this general commendation of the work we advert to ſome few paſſages, which we do not altogether approve, Mr. H. will deem our remarks friendly admonitions to a young writer, whoſe book we have read, not without much ſatisfaction; as remarks, not intended to diſcourage modeſt merit engaged in the vindication of the beſt cauſe, that can call forth the zeal of the chriſtian or the abilities of the ſcholar; or to derogate from the worth of his performance.

The author remarks (p. 12.) "that the account which Moſes has given of the creation of the world, is the beſt and *moſt* authentic account which we can any where find."

Surely the *Moſaic* account of the creation is not only the *moſt* but the *only* authentic original account of that intereſting event, which can poſſibly be obtained; it being the only account that has been revealed to man by the Deity, of an event that took place antecedently to the exiſtence of the human race; concerning which man muſt for ever have remained in total ignorance, or at beſt, in doubt and uncertainty, had not his maker been graciouſly pleaſed to communicate to him, through the medium of a divine revelation, the knowledge of it: all other accounts of the creation, therefore, are authentic, only inaſmuch as they derive their information from the inſpired writings of Moſes.

We venerate the holy ſcriptures, and value ſo highly the excellent tranſlation of the ſacred volume, appointed to be read in the daily public ſervice of the national church, as to diſapprove of the cuſtom of making any *verbal* alterations in that admirable verſion of the Bible, when a paſſage is introduced merely in the way of quotation. Sound and learned divines, we are aware, ſometimes fall into this culpable practice, truſting to the fidelity of their memory, inſtead of adverting to the text. This may often happen, even to perſons moſt converſant in the ſcriptures, in the intenſeneſs of the mind, when the matter more than the manner occupies the attention; but, in the future, diſpaſſionate correction of what is written, and, above all, in preparing it for the preſs, ſuch inaccuracies ſhould always be corrected. Whenever a ſuppoſed erroneous tranſlation is to be rectified, or an obſcure paſſage explained, by a verbal alteration; in ſuch caſes, to deviate from the common reading is not only proper but neceſſary: but, when theſe important purpoſes are not to be anſwered, *any* alteration, in our opinion, is not only injudicious, but unjuſtifiable: it may be employed to give a wrong ſenſe, and ſo miſlead the judgment; or it may be purpoſely deſigned to ſerve a bad cauſe, but it cannot render any ſervice to that which is good. "He" (i. e. Chriſt) obſerves Mr. Horne, "expreſsly commands us to do good not only to the virtuous and good, but alſo to the wicked; and to love our enemies, to bleſs them that curſe us, and to pray for them that *inſult us* and perſecute us; that we may *approve ourſelves to be the children of our* heavenly Father, who *cauſeth* his ſun to ariſe on the evil and the good, and *ſhowereth down rain* on the juſt and the unjuſt." (p. 118.) No one point is gained by this departure from the words of the tranſlation appointed to be read in churches, viz.—"He alſo expreſsly commands us to love our enemies, to bleſs them that curſe us, to do good to them that hate us, and pray for them which *deſpitefully uſe us* and perſecute us; *that we may be the children of our Father, which is in heaven:* for he maketh his ſun to riſe on the evil and on the good, and *ſendeth rain* on the juſt and the unjuſt."

Among

Among the chief writers in the New Teſtament, no notice whatever is taken of the Holy Evangeliſt, St. Mark. "All the apoſtles, except St. Paul," Mr. H. obſerves, "were plain, illiterate men, and had, as they themſelves frankly confeſs, followed the meaneſt occupations, and *been notorious evil livers.*" Reference is here made to the call of Matthew, the publican, to the holy order of an apoſtle, (p. 65.) The employment of a publican, or tax-gatherer, was, for political reaſons, an unpopular office: it was alſo replete with temptations to fraud, extortion, and oppreſſion; but it was, by no means, diſhoneſt in itſelf; nor does it follow, as a neceſſary conſequence, that, becauſe this apoſtle, before his call to the miniſtry, had been a publican, he muſt, therefore, of neceſſity, have been alſo *a notorious evil liver*. We object to the concluſion, becauſe it does not follow; and becauſe of the ill purpoſes to which ſuch concluſions are perpetually perverted by fanatics, who ſeem to think none can ever become true ſaints, who have not been firſt notorious ſinners; as if the moſt abandoned profligacy were a previous preparation for the moſt exalted piety. The Church of England, in her obſervance of an annual feſtival, in commemoration of this apoſtle, adverts only to his being called to quit a lucrative, and *not a mean occupation*; and, from his compliance with the Saviour's call, exhorts her members to implore the divine aſſiſtance, to enable them, in like manner, not to quit their lawful profeſſions and callings, but to forſake "all covetous deſires and inordinate love of riches," to which they may be tempted, in the common concerns of life. Inſtead of uncharitably ſuſpecting that the character of Matthew, the publican, had been branded with the infamy of exaction, and *his life notoriouſly evil*, why may it not rather be preſumed, that the tried inflexible integrity of this choſen apoſtle, in a ſtation of peculiar temptations to "exact more than that which was appointed him," had endeared ſo amiable a perſon to one, who knew the thoughts of his heart, and marked him for his own?

The following extract, on the inſufficiency of human reaſon, and the conſequent neceſſity of a divine revelation, with which Mr. Horne cloſes his ſubject, we inſert as a favourable and fair ſpecimen both of his ſtyle and reaſoning:—

"Much has been urged in favour of reaſon, as being of itſelf ſufficient to direct men. We have ſeen the deplorable ſtate of groſs idolatry into which the moſt poliſhed and moſt enlightened nations were plunged at the time our Saviour came into the world, to redeem mankind from ſin and death; yet they enjoyed, in its fulleſt extent, what is uſually denominated the right of reaſon. The Pagan nations, of the preſent age, are alſo, as we are informed by our lateſt navigators, enveloped in the groſſeſt ignorance and idolatry; yet they too poſſeſs the ſame faculty. Theſe circumſtances alone are ſufficient to ſhow the ineffiacy and inability of mere human reaſon, unaſſiſted by any divine revelation, to direct men to the worſhip of the one true God. Our own experience tells us, that we, whoſe ideas are more enlarged, who poſſeſs far greater advantages than any of thoſe nations, in that we have the goſpel to guide and direct our weak, uncertain reaſon; our own experience tells us, I ſay, that we are ſtill extremely prone to evil, and cannot, with the ſtricteſt guard over our paſſions, avoid it. How careful, and how circumſpect ought we then to be, not only in all our actions, but in all our thoughts, leſt we at any time add to the multitude of ſins already recorded againſt us! We have the book of life in our hands,

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the way is before us, and it is our fault alone, if we do not follow it: for, as our Saviour has himſelf moſt juſtly remarked, much will be expected from him who poſſeſſes much."

A Plea for Union, and for a Free Propagation of the Goſpel. Being an Anſwer to Dr. Jamieſon's Remarks on the late Tour of the Rev. R. Hill; addreſſed to the Scots Society for propagating the Goſpel at Home. By Rowland Hill, A. M. 1s. 1800.

WE have had the patience to read the whole of this prolix and tedious pamphlet, not only with conſiderable attention, but with as ſtrong a reſolution as we could form, not to ſuffer our diſlike to the man, and the miſchievous meaſures he ſo indefatigably endeavours to promote to prejudice our judgments; and the impreſſion it has left on our minds is, that the better to qualify himſelf for being at the head, if not the founder, of a new ſect, he really has, by ſome means or other, ſucceeded in bringing himſelf to be (for he was not always ſo) almoſt as ignorant as, under the pretence of undoubted liberality, he is uncharitable. The author never was thought to poſſeſs, either any conſiderable ſtock of learning or ſoundneſs of judgment; but, with all his eccentricities and abſurdities, we have thought we could deſcry in him ſomething of a livelineſs of fancy, and ſomething alſo, now and then, that reſembled wit, which amuſed, if it did not pleaſe us; but, in the performance now before us, to all his former want of learning, and a conſtitutional proneneſs to be abſurd, he has added ſectarian dulneſs and virulence, ſo as to be at once unintereſting and offenſive.

Little as there is in this controverſy, that can either inform or intereſt us, it is not incurious to obſerve the different parts, which the two perſons engaged in it have taken upon them to defend. Mr. Rowland Hill, who, we believe, was epiſcopally ordained and who is ſo far to be regarded as a regular prieſt, charges himſelf with the defence of lay-preaching; whilſt his opponent, who is a ſeceding miniſter in Scotland, and therefore, ſtrictly ſpeaking, according to our ideas, ſtill a layman, cenſures the encroachments of private perſons on the miniſterial office. We have not found any thing that is new or important in the argument on either ſide. All that is very obſervable in it, excepting the vulgarity and virulence of the Engliſhman, as contraſted with the ſubtlety of the Scotſman, is that all the beſt arguments of the latter apply as ſtrongly againſt himſelf and his party, as they do againſt any other lay-preachers; and of this inconſiſtency, his adverſary has not failed to take all the advantage that it gave him. He has alſo a good hit or two againſt a peculiarity of phraſeology, that diſtinguiſhes Dr. Jamieſon, as a writer; who calls the people of his communion, the people *in ſubjection* to the anti-burghers; and he *lifts up* a teſtimony againſt thoſe who are in *a ſtate of ſeparation* from them.

The jett of our author's argument, as far as we underſtand it, is, that he, or any other gifted man, not only may, but ought, to preach and perform all the miniſterial functions, in any place of worſhip whatever, or even in a field, or common, to any Chriſtians, who are diſpoſed to hear him, without paying any regard to their peculiar tenets or denominations. This wild and dangerous notion he thus avows:—" Is not any company, or communion, of good Chriſtians as much the Church, as others? If they find a good ſhopman, farmer, blackſmith, tradeſman, or what not, of real

grace

grace and ſound ability, with an aptitude to teach, have not the Church among them a right to hear him, encourage him, and give him the right hand of fellowſhip, without being charged with all the ſtark-ſtaring mad tricks of a ſet of wild enthuſiaſts, or as being worthy to be regiſtered, where the Doctor has aſſigned them a place, in the wretched annals of the civil wars, during the uſurpation of Oliver Cromwell? Let common ſenſe ſpeak for us, if ſuch, whoſe aptitude to teach has been evidenced by ſome previous proof of their ability, are not much more likely to prove able and uſeful miniſters of the goſpel, than can be produced from all the ſpiritual dry nurſeries of the day." p. 38.—"Let common ſenſe ſpeak, if an ingenious tinker, like John Bunyan, with grace in his heart, or a thick-headed graduate, will make the beſt miniſter." p. 69.

To the objection, that ſuch indiſcriminate inter-communion of men differently educated and denominated, can hardly fail to produce confuſion and every evil work, he replies, by aſſerting, that the experiment has been tried, and that the effect of it was quite the reverſe. Miniſters of the Engliſh and Scottiſh Eſtabliſhments, Burghers, Baptiſts, and Independents (all except Anti-burghers) have occaſionally held Chriſtian and Miniſterial Communion with each other, p. 25. And he farther ſays, p. 34, that there actually is at Wotton-under-Edge, the place of his reſidence, ſuch a meeting of himſelf, an Independent and a Baptiſt, held by rotation in the different goſpel places of worſhip.

Were we not, in our author's phraſe, ſtrongly diſinclined to be prolix, the piece before us, mean as it is, might ſuggeſt occaſion for many farther remarks. We are not ſure, that it is not the more miſchievous from its being mean; as its leading aim is to conciliate the regards of the illiterate by vilifying the attainments of the learned. "Now, notwithſtanding all the high language of the various prieſt-making denominations—ſuch men never were deſigned by the Lord of the Harveſt for the ſacred office—holy zeal for the ſalvation of ſouls can never be expected from them: ſinners are left to periſh by thouſands—their ſermons are too frequently juſt the reverſe of the word of life," &c. &c. p. 83.—"The modes of education in the beſt divinity halls of Scotland, are by no means calculated to teach men to be fiſhers of men," p. 84. In England, the clergy are "very generally ignorant, and grievouſly inattentive to their ſacred office; and, conſequently, large diſtricts are to be found entirely without the word of life, and the people completely diſſolute in their manners," p. 85.

This, we know, is every where the unceaſing cant of the party to which this ambitious man belongs. What miſchief it may have already produced, cannot perhaps yet be known; but that it is well calculated to unſettle and deſtroy our preſent Eccleſiaſtical Eſtabliſhment, and with that our preſent ſyſtem of Civil Government, he muſt, we think, be blind, who does not ſee; and he who does ſee, and yet does not tremble at the proſpect, muſt poſſeſs firmer nerves than we have to boaſt of.

POETRY.

Bread; or, the Poor: a Poem. With Notes and Illuſtrations. By Mr. Pratt, Author of Sympathy, Gleanings, &c. &c. 4to. Pr. 118. 7s. Longman and Rees. 1801.

WE

WE have read many works of this author with pleaſure. He has produced ſome amuſing and intereſting novels, and his poetical productions breathe the ſpirit of benevolence in glowing numbers. If he is not a correct, he is an animated writer, and his Muſe ſeems always to ſpeak from ſentiment and to have ſome amiable purpoſe in view. We are never inclined to blame her, but when ſhe wanders into the thorny paths of politics, for which her habits (we will not ſay her powers) ſeem to diſqualify her from proceeding with the ſame degree of ſucceſs as in the purſuits of romance and poetry. In his poetical compoſitions, Mr. PRATT ſeems to have made GOLDSMITH a favorite model. Many paſſages of his own publications might be compared with the works of GOLDSMITH, and Mr. PRATT would have little reaſon to fear ſuch a criterion of his merit. In the work before us, he has written from the impulſe of pure benevolence; he has been animated by a laudable indignation againſt every evil that ſeems to have reſulted from the ſpirit of MONOPOLY, and he has painted in rich, varied, and affecting colours, the merits and the miſeries of ruſtic ſimplicity. He is a cloſe obſerver, and though he deſcribes with fidelity he ſeldom deſcends to mean and frivolous minuteneſs. He gives in truth "the ſimple annals of THE POOR," in ſuch a manner as ſtrongly to intereſt the feelings, while it engages the imagination. Again, however, we ſay that we wiſh Mr. PRATT would not venture to treat on political matters, which require a depth of reſearch, habits of diſcuſſion, extent of knowledge, and ſoundneſs of judgment, which he does not ſeem to poſſeſs. We peruſe with pleaſure his portraits of ruſtic worth and tenderneſs, and his deſcriptions of natural ſcenery, but we do not riſe much enlightened by his political reflections. His motives we conſider at all times as impulſes of a mind alive to the intereſts of his country, and the happineſs of mankind, and we ſelect with ſatisfaction citations which may place thoſe motives in the faireſt point of view, and forward intereſts ſo important. The following invocation to his native country is animated, and will doubtleſs excite the ſympathy of our readers.

"O ENGLAND! earth, more dear than all beſide,
Whoſe matchleſs bounties, with a filial pride,
My eager voice has told with raptur'd tongue,
My pen has painted, and my muſe has ſung,
And fondly tried their fervors to impart,
Feebly, perchance, but with a willing heart,
With rapture dwelt on all thy deeds of arms,
And with a lover's paſſion own'd thy charms:
Thy fruitful fields, that open'd on the view
Soft ſcenes of beauty and of comfort too;
Thy fertile hills, and wide-extended plains,
That us'd to exerciſe and chear the ſwains;
Their wholeſome labour, bed and food ſupply,
And yield to wealth a fair ſufficiency;
Thy foreſts, deep and vaſt, whoſe dark-green robe
Encanopy the oaks that awe the globe,
Thoſe oaks, to which old ocean bows the knee,
And with that globe thy foe ſtill keep thee free;
Thy commerce too, that from each alien ſhore
Wafts to thine own a never-failing ſtore:

And

And O the crown of all, the central ray
That o'er thy laurels ſpreads effulgent day,
Thy gracious charities, whoſe ſplendid glow,
Gilds an immortal wreath to deck thy brow;—
All theſe, full oft, have raiſed the plauſive ſtrain,
Theſe ſtill are thine—but ah! beſtowed in vain."

There is ſomething intereſting in our author's deſcription of a rural fair.

" And, when the FAIR return'd, how blithe to ſee,
This from the plough, and that the wheel ſet free;
To hear how echo ſent the mingled ſound,
O'er hill and vale, to woods and ſtreams around.
Lo, in gay groups the harmleſs people go,
Prepar'd for every prank and every ſhew;
All up betimes, and like the morning dreſt,
In nature's vermeil robe and lillied veſt.
How ſweet for early paſſenger to trace,
Th' anticipated day in every face!
In every honeſt countenance reveal'd,
To read, whate'er the light-wing'd hours might yield;
The hallow'd keep-ſake, ever-ſacred thing!
The motto'd garter, and the poſied ring;
The bloomy ribbon, and the bonnet gay,
And hoſe, with figur'd clock, for holy day;
The father's duffel ſtout, and matron's gown
Of goodly grey, or ſober-ſeeming brown;
The jovial feaſting, and the foaming ale,
The loud-ſung roundelay, the merry tale;
The feats of merryman, the furious ſtriſe,
Warning, I ween, to maids! of punch and wife!
The bridal day pronounc'd, the banns arrang'd,
The vow repeated, and the kiſs exchang'd;
Then to their cots, unmindful of the dews,
Pockets with fairings, and heads cramm'd with news,
For kin-folk dear at home, who pining there
Haply ſit up to hear about the fair!
And then for grandſire old, and granny grey,
Came forth the ſoft memorials of the day;
The poliſh'd ſnuff-box, with its pungent ſtore,
The ſweatmeats rare, and bravely gilded o'er;
While thoſe too young, like thoſe too old to rove,
Receive their tokens of remember'd love;
The ſhrilly-whiſtle, and more manly toy,
For the weak infant, and the ſturdy boy,
Theſe, lightly ſtumb'ring, or their little eyes
By hope unclos'd, beheld, with glad ſurprize
Thoſe tokens gay, and half aſleep, would take,
The luſcious lozenge, or the tempting cake,
The orange ſweet, or golden gingerbread,
And ſtrew with many a crumb the tiny bed:
Small gifts! yet ah, how priz'd! and brought to view,
As treaſures promis'd, and expected too!

For

For ſtill from youth to nature's lateſt hour,
The LITTLE CARES preſerve their magic power."

The portrait which our author has drawn of a GENTLEMAN REDUCED is very affecting, and we hope that the picture will hold forth a warning to many who have not ſtrength of mind to combat againſt the temptations of faſhion, but yield to the prevailing diſſipation of the times, and end a ſhort career of expenſive vanity in want and miſery.

" Mark yon grey dome, which ſtill attempts to hide
Its drooping honours from inſulting pride;
And tho', alas! the ſhell alone remains,
Of what was once the wonder of the plains,
Still does the wreck affect an air of ſtate,
The gapp'd park paleing, and the gapeing gate,
The towers diſmantled, and the crumbling wall,
The mould'ring pillars, menacing a fall,
The garden, weeded half, and half in flower,
The broken ſtatues, and diſorder'd bower,
The viſta trees hewn down beſide the way,
E'en like their lord, majeſtic in decay;
And, as in better days, the warning bell,
That us'd the hour of ſocial joy to tell,
When gay Feſtivity pour'd forth his trains,
And gave a general welcome to the ſwains,
Now ſending forth, alas! an empty ſound,
To ſcreen the ruin from the neighbours round.

" But oh! heart piercing ſight! ſee yonder bed,
Where high-born LUCIUS* lays his anguiſh'd head;
A modeſt patrimony called him lord,
And frugal plenty ſmil'd upon his board;
That plenty, well a numerous race ſupplied,
Nothing ſuperfluous, nothing was denied
Which virtue wiſh'd, or nature pure might claim,
And ſmooth his life till public robbers came;
Till trebled each demand for daily bread,
And not increas'd the means by which they fed;
Then fire and huſband in his breaſt contend,
While brooding miſery excludes a friend;
To her who ſhar'd them, ſcarce he dares impart
The thronging horrors that devour his heart.
In ſome dim room, with ragged tapeſtry ſpread,
As if already number'd with the dead,
On his dire fate, he ſeeks to muſe alone,
While at each thought burſts forth a diſmal groan;
The dread of want comes ruſhing to his brain,
He ſmites his boding heart, and groans again!

" * The long loſt, but ſtill lamented perſon, whoſe misfortunes are here ſketched under the name of Lucius, is but one out of a multitude, ſuffering ſimilar effects from ſimilar cauſes; and happy may that reader account himſelf, if he has at all mixed with the world, whoſe memory does not furniſh him with an inſtance but too like the fate of this unfortunate gentleman."

His

His children hear, and haſting to his ſide,
Aſſert their claims, and may not be denied;
The ſuppliant mother too, with tears appeals,
Bathes his cold hand, and with ſubmiſſion kneels;
Around the fire, as wife and children move,
His boſom ſwells with terror and with love:
"And oh, ſuſtaining pillar of our life!
Behold," they cry, "thy children and thy wife!
What though the fates, or men more ſtern than they,
Have ſwept the half of all our means away;
Tho' preſs'd by need, and griefs unfelt before,
Early and ſudden number'd with the poor,
Still is our comfort lodg'd within thy breaſt;
Suſtain misfortune, and we ſtill are bleſt!"

Dark though his thoughts, and dire his looks before,
Touch'd by their prayer, again reſign'd he bore
The thouſand ſorrows that inſidious wait
On the reverſes of the fallen Great;
Love bids him ſtill uncounted wrongs endure;
But ah! a wounded ſpirit who can cure?
And ſure, of all whom indigence has curs'd,
A GENTLEMAN REDUC'D is ſtill the worſt:
The man, of feelings great, and fortunes ſmall,
Still forc'd to live, as if no ills at all
Preſs'd on his mind, that death-blow to eſcape,
The "oppreſſor's contumely," in pity's ſhape,
That fraudful pity, ſmiling on the ſore,
Which upſtarts bring on the illuſtrious poor.

"And oh, what numbers now are doom'd to feel,
This keeneſt torture on misfortune's wheel;
This rending rack of body and of mind,
The laſt exceſs of tyranny refin'd!
No *coup de grace*, alas! theſe victims know,
A noble pauper leads a life of woe:
His pains increaſe with ev'ry riſing year;
The more his need, the leſs it muſt appear:
For, as his goodly ſons, and daughters fair,
The cauſe of all his joys, and all his care,
Approach to womanhood, and man's eſtate,
And touch the awful criſis of their fate,
How muſt each minute of a father's hours—
If ſpoilers undermine his ſcanty powers,
While ſlender means muſt mighty ends ſupply—
Be paſs'd in dread, and counted with a ſigh.

"Ah, little know the rich, what pains moleſt,
In times like theſe, a parent's throbbing breaſt;
Ah little think they, as in rooms of ſtate,
Midſt flatt'ring mirrors, and unwieldy plate;
Or, fagg'd with yawning indolence, ſupine
On yielding down repoſe; from ſilver dine,

While ſwoln abundance the gorg'd banquet ſpreads,
And favoring fortune cloudleſs ſunſhine ſheds
Thro' life, perchance, but as one ſummer day,
And every hour is taught to ſmile away;
Ah, little can they judge what Lucius knew,
As near his tott'ring hall fierce Famine drew;
Or, to prevent the fiend from ent'ring there,
And ſave his offſpring from the laſt deſpair,
What thoughts annoy, what bitter fears invade;
What arts are tried, what ſacrifices made;
How the fond mother, tho' to ſoftneſs bred,
Turns every thrifty talent into bread;
And every preſent, e'en of bridal days,
Converts to houſewifery a thouſand ways;
Or, how the daughters, from the world to keep
Their father's wrongs and ſorrows, work and weep;
And, leſt thoſe wrongs and ſorrows ſhould be told,
Turn every youthful ornament to gold:
The hoarded tokens, and the keepſakes dear,
And love's ſoft pledge is ſold without a tear;
Save that one precious drop perchance may riſe,
When at their father's feet their ſmall ſupplies
They bluſhing lay, and as they trembling kneel,
Daughters alone can tell what daughters feel.
While the lorn father, ſtill from foes to hide,
And ſpare the cureleſs wound of generous pride;
Yet more from friends, to vail his home-felt woes,
His food, his raiment, and his reſt foregoes."

Having been ſo copious in our extracts, we ſhall cloſe this article, not however without moſt ſtrongly reprobating the expreſſion "public robbers" in the laſt paſſage, as the author of courſe muſt mean legal officers, who do their preſcribed duty; and it is our duty to add, that ſeveral parts of this poem ſhew that Mr. Pratt's Muſe has not wholly eſcaped the contagion of Jacobin morals, and the levelling cant of German philoſophy.

Thoughts on Happiness: a Poem. In Four Books 3s. Pp. 94. Rivingtons. 1802.

"WHATEVER profits may ariſe from the ſale of this publication, will be applied to the Fund of the Charity for the Relief of the Neceſſitous Widows, Sons, and Daughters of Clergymen within the Archdeaconry of Coventry."

To the charitably diſpoſed, this may be a ſufficient inducement to purchaſe the performance before us; but it poſſeſſes other claims on the attention of thoſe who are admirers of good poetry, and who think that "the ſame right muſt be allowed to the friends of Revelation, which has been ſo largely enjoyed, but ſo greatly miſapplied, by its enemies, that of employing every ſpecies of writing in ſupport of their cauſe." Againſt the moral and religious tendency of this work, we have not any thing to object; and, though we cannot meet with a paſſage, ſufficiently connected with the ſubject, to preſent to our readers, that they may be enabled to form ſome judgment of its

its poetical merits, we ſhall take the liberty of extracting the following epiſodical lines:—

" Thro' verdant meads where circling eddies play,
As fair Sabrina winds her ſilver way,
Good Thyrſis liv'd amid the rural ſcene
Of fruitful fields and meadows ever green.
Not Tempe's vale, with brighter verdure glow'd,
Where ſwift Peneus' ſea-green waters flow'd,
Rich in white flocks that cropp'd the mountain's brow,
And lowing herds that graz'd the plain below;
Yet richer far in her, his only care,
The gay Roſetta exquiſitely fair.
For her young Edgar ſigh'd, 'no vulgar youth,'
To her he proffer'd vows of endleſs truth;
But yet, not all the trembling words that hung
In plaintive accents on his faultering tongue;
Not all the glowing eloquence of love,
Roſetta's cold, obdurate heart could move.
Unhappy Edgar! deep the unerring dart
Had pierc'd each fibre of his ſwelling heart:
Silent and ſad, he ſought the covert, there
To ſooth his grief, and hide the falling tear.
Mute was his harp; it wav'd among the trees
Untun'd and ſilent, till the wanton breeze,
Stole from the ſtrings ſome melancholy ſound,
And murmuring faintly breath'd the note around.
Ere echo, liſtening from her reedy bed,
Learn'd the ſoft air, the dying muſic fled
Among the rocks, along the ruſh-crown'd plain,
To catch the cadence Echo lurk'd in vain;
In vain ſhe loiter'd on the ſounding ſhore,
The breeze expir'd, and it was heard no more."

Union: a Poem. In Two Parts. Part I. 2s. 6d. Boards. Pp. 40. Chapple. 1802.

IN a neatly penned addreſs to the Reviewers, prefixed to the poem before us, the writer ſays:—

" There is one circumſtance ought to be mentioned, which gave a tremor and precipitancy to the flying touches of the hand that attempted to give a poliſh to theſe pages.—The author was not then, nor is he now, certain, but the next moment his country may demand his ſervices on the banks of diſtant Ganges, or the ſhores of Trincomalée"—" However, God forbid! that the ſociety of the giddy and the gay ſhould ever have attractions ſufficient to allure him from the path of duty—ſhould make him look with ſtupid indifference through thoſe walks of Nature, and on thoſe diſpenſations of Providence, which may be preſented to his view—or ſhould make him forget, that he has yet to celebrate the nuptials of the illuſtrious John Bull and his amiable bride, *having in this attempt merely published the banns of their marriage.*" The part of the poem now before us is therefore only to be conſidered as the opening of the author's deſign.

The poet commences with the following spirited apostrophe relative to the departed Century:—

"Where's she, that, late on embassy from Heaven
While Time on Tip-toe beckon'd her along,
The days, her daughters, dancing in her train?
She, that with Fortune frolic'd thro' the land;
Bade every hour with resolutions teem;
Saw emmet mortals on their mole-hill toil,
Then swept their puny monuments away?
Say, where the muse of empires and of states,
That liv'd the morn, then sicken'd in the sun?
True to her trust, the fly informer limn'd
Each age, and filled her catalogue of guilt;
Saw Earth half deluged with Europa's blood,
Sigh'd at the fight—then, fugitive for ever,
Her charge resign'd, and bore our crimes to Heaven."

This is followed by an invocation to the Nineteenth Century:—

"O! thou, her daughter, from less frowning skies,
Descend, and come propitious to our prayers!
In pity send Saturnian times again!
Bring bright Astræa in her curule chair;
Bring Peace, to give the giddy age repose,
And with her olive heal a bleeding world."

By ushering in the UNION, the poet predicts that the nineteenth century will be propitious to the favoured island of Britain. After expressing his regret that Cowper cannot, and that other celebrated poets of the day will not, 'strike the *Union* string,' he invokes the 'shades of patriot bards' to assist him in the undertaking. 'UNION, the cement that binds each atom to its sphere, and prevents matter from forming an universe of dust,' is then apostrophised; after which, the poet exclaims:—

"The moral world was also thine, sweet Queen!
And, like brute matter organiz'd with life,
This complex scheme of moral good and ill,
Self pois'd, came faultless, active, free in choice,
And prov'd all-wise the Cabinet Divine.
Till rebel angels broke the bond of peace,
Snatch'd at the sceptre and the throne of God,
And threaten'd ruin to blest UNION's reign—
At that black era, that ill-fated hour,
When Hell computes the cycles of her realm,
Fell DISCORD, marshal'd God's and virtue's foes,
Tore Heaven with faction, set her sons in arms,
And gain'd an empire from revolt so foul—
Angels then first in powerful parties side,
And Vice and Virtue swear eternal war,
Thus DISCORD sapp'd mild UNION's throne, and threw
From off her poise the beauteous moral scheme."

To this succeeds a beautiful description of the union of our first parents in the garden of Eden, and of that delightful state of universal concord supposed

poſed to have exiſted among the brute creation previouſly to the fall. The miſeries produced by DISCORD, whoſe 'works are death,' are next deſcribed; and that problem, inſoluble by human reaſon, why the bond of UNION ſhould be broken among the brutes, and why they ſhould ſhare the curſe, is attempted to be unfolded; after which the flight of UNION from the earth is pourtrayed. The author proves that the only caſe where the modern ſyſtem of equal rights could have been admitted, was in a ſtate of innocence; and, in a note, judiciouſly obſerves, that 'a modern Jacobin, therefore, or Free-thinker, who gloſſes with ſophiſtry the ſpecious jargon of '*Rights of Man*,' '*Native Liberty*,' and '*Equality*,' has only left one trifling circumſtance out of his account—that we are no longer angels!"

The ſavage ſtate of ſociety after the departure of UNION is delineated. In pity to mankind, ſhe ſends Love and Friendſhip to re-eſtabliſh her empire.

"Chear'd at the ſight, the cottage cherub Peace,
Who loves to chat and point the goſſip chair,
Rears her green hut, that liſts the lowly latch;
Smiles a ſweet welcome, and exulting draws
Her little circle round the ſocial fire."

Domeſtic happineſs, and the ſocial intercourſe of public communities, are deſcribed; and this firſt part of the poem concludes with the following lines:—

"From burning ſuns, or ſoft elyſian lands,
To ſlavery doom'd, or vile oppreſſion prone,
Indignant UNION took her Northern flight,
And met young Freedom on the Siſter Iſles.
Here be our ſure retreat, 'the goddeſs cry'd,—
Haſte, the bright dawn, when father Thames ſhall riſe,
The ſmile of friendſhip beaming from his brow,
T' embrace the genius of old Liffy's wave.
While each, conſenting to my proffer'd yoke,
Hurls the broad bridge of golden concord o'er,
Built on the baſis of eternal truth,
That mocks Time's billows, rolling harmleſs round,
And mingles all their willing ſons in bliſs:
Bleſt pair! whom Freedom fondly calls his own,
For whom young Science ſtores her faireſt wreaths,
And loudeſt plaudits in the book of Fame.
Whoſe youth, low kneeling to preſent their hearts;
Whoſe daughters, breathing of domeſtic ſweets,
And led by bluſhing Virtue to my ſhrine,
Shall ſoon reſtore my hopeleſs female reign—
Ye nations! mark my jubilee begun!
UNION and PEACE deſcending on her ſhores,
Britannia leads the bright millenium on.
While CLARE or CHATHAM, min'ſtring in my ſane,
Shall on my altar fix the Brunſwick throne,
That, like the ſun, ſees proſtrate lands adore.
A prelude this (nor diſtant is the dawn)
When, by my Albion's bright example fir'd,
Fate gives me back my forfeit Eden realms,
One family the earth, and brothers all mankind!"

Some few instances of incorrectness and negligence, which we feel willing to attribute to the "*precipitancy*" with which the work was written, present themselves; but, from the attention and space which we have allotted to the first part, it is unnecessary to say that we wait impatiently for the appearance of the second, which, if it equal its forerunner in merit, will not fail to insure our good wishes and approbation.

DRAMA.

Almeda: or, The Neapolitan Revenge. A Tragic Drama. By a Lady. 2s. Symonds. 1801.

THIS "Neapolitan Revenge," which the author acknowledges to be taken from the well known romance of "The Life of Rozelli," as it is exhibited in the drama before us, though horrid, borders on the ludicrous. A dying, but unrepentant adulteress, procures her lover, to whose inconstancy she owes her last illness, to be locked up in a chest, intending him to be buried alive with her. The *revenge*, however, is frustrated; and the lover, Count Casalia, is restored to liberty, and to the arms of Zelector, the object of his honourable passion.

There is but little discrimination or strength of character, but little knowledge of the various workings and progress of the human passions, displayed in this piece; but it is neatly written; and the sentiments, though not striking from their sublimity, or interesting from their novelty, are congenial to virtue, and evince a portion of the *amor patriæ*, which is highly creditable to the fair author.

POLITICS and POLITICAL ECONOMY.

Eight Letters on the Peace and on the Commerce and Manufactures of Great Britain. By Sir Frederick Morton Eden, Bart. 8vo. Pp. 132. 3s. 6d. Wright. 1802.

THESE Letters originally appeared under the signature of "Philanglus," in the newspaper called "The Porcupine," which, to the great regret of those who like true British spirit, and the plain language of truth and independence, has been since suppressed. The first letter was transplanted into the volume of *Facts* on the Peace,* collected from the same paper, by Mr. COBBETT, and there fully answered. In the second letter the author complains of the mode of answering him, adopted by his opponent; viz. sentence by sentence, as unfair; he calls it "quartering," and objects to it most strongly, though he be "content to be gibbetted in a note, or be pilloried in a postscript." But he ought to have recollected, that the champion,

* See Anti-Jacobin Review, vol. X. p. 280.

pion who gives the challenge has no right to chuſe the weapons for his adverſary; and as no part of his letter was ſuppreſſed, and he was at full liberty to diſſect his opponent in the ſame way, we cannot but think his complaint unreaſonable. He defends himſelf againſt the charge of contradiction, which his adverſary, whom he had termed both "enthuſiaſtic and deſponding," had preferred againſt him, by telling him—"You are enthuſiaſtic in thinking we poſſeſs means, by which better terms might and ought to have been obtained; you deſpond (I truſt time will ſhew you have deſponded without reaſon) when you prognoſticate that ſpeedy diſappointment, humiliation, and diſgrace, muſt follow the ceſſation of hoſtilities."—Whether the deſpondency, here cenſured, is not already juſtified, the books at the Cuſtom-houſe, the merchants on the exchange, and the preſent ſtate of Europe, will ſufficiently demonſtrate. As to the enthuſiaſm, if ſuch a thought be enthuſiaſtic, it is not the writer in the Porcupine who ſhould be reproached with it, but Mr. PITT, who, two years before, proclaimed our ability to ſupport the war for *ten years longer*, without any manifeſt inconvenience to the country; and Lord Hawkeſbury and his aſſociates, who acquieſced in the accuracy of his ſtatement, and ſupported the juſtice of his concluſion. But what wretched *enthusiasts* muſt our anceſtors have been, who, moſt aſſuredly, never ſigned a peace with France upon the principle of reſtoring to her all the conqueſts which we had made at her expence during the war, and, at the ſame time, of ſuffering her to retain all the conqueſts which ſhe had made at the expence of our allies. This was certainly an union of the *ſtatus quo* and the *uti poſſidetis*, which had eluded the ſagacity of all former ſtateſmen, and the diſcovery of which was evidently reſerved for the more enlightened politicians of the preſent day.—We, however, ſhall be content to be claſſed with the old *enthusiasts*, without envying our baronet the rank which he holds among our modern pacificators.

On the ſubject of St. Domingo, the author oppoſes to the ſtatement of his opponent, the accounts of Neckar and Edwards; both of which, we can aſſure him, that opponent rejected from a knowledge of their inaccuracy, and from the more full and authentic documents which he had in his poſſeſſion. This point, however, is more fully elucidated by Mr. Cobbett, in his Letters to Mr. Addington; which will form the ſubject of our next article.

Becauſe the writer in the Porcupine had contended that it was a libel on the miniſter to ſuppoſe that, if the war had continued, the operations of the enſuing campaign would have been confined to "the blockade of Breſt, or the bombardment of Boulogne," and aſſerted that many more important operations would have been attempted, Sir F. Eden imputes to him the worſe than fooliſh intention of juſtifying a continuance of the war, merely on the ground of affording an opportunity for carrying ſuch attempts into execution. This imputation muſt have originated in a *miſtake* ſo groſs, that it is difficult to conceive how ſo clear-ſighted a man as our author could have committed it; we ſay a *miſtake*, becauſe the reſpectability of his character exempts him from all ſuſpicion of wilful perverſion. That writer probably thought that, if we had continued the war, we might have made a conſiderable reduction in our land and ſea forces; and limited our operations to the blockade of *all* our enemies ports, and to keeping up a conſtant alarm on their coaſts. By ſuch conduct, we ſhould have found our expences far *below* what they at preſent are, and not much more than they will be when

the definitive treaty ſhall have been ſigned; while we ſhould have been much better able to defray them, as we ſhould have continued to monopolize the commerce of the world. The French, being thus harraſſed, deprived of the means of injuring us, either at home or abroad, and all their commerce cut off, would have been ſoon reduced to the alternative, either of again invading the territories of the neighbouring princes, for the ſake of plunder, or of ſubmitting to make peace upon ſuch terms as every man in this country would have deemed compatible with our ſecurity and conſiſtent with our honour. This was the "Elderado conqueſt" which that writer had probably in view, and which does not ſavour half ſo much of Quixotiſm as Sir Frederick's ingenious ſpeculations on the wonderful effects of capital and credit.

The ſubject of the third letter is "*The Balance of Power;*" and here Sir Frederick gives a brief hiſtorical ſketch of the opinions and conduct of ſtateſmen of paſt times on that important point. His object is evidently to prove, that becauſe ruin has frequently been foretold from the threatened deſtruction of that balance, and thoſe predictions as frequently falſified, no danger is now to be apprehended from it. He has neglected, however, to explain the cauſes which have operated to counteract the effects of thoſe ambitious encroachments which had a tendency to derange, if not to deſtroy the balance. Such an explanation would have marred his purpoſe. But as all his arguments amount to an aſſertion, that the enormous aggrandiſement of one power, founded on the annihilation of others, and giving the ability to cruſh the independence of all its neighbours, is a matter, if not of perfect indifference, of not ſufficient conſequence to excite our alarm, they defeat themſelves. For doctrine ſo directly at variance with the opinions of our wiſeſt ſtateſmen, both of paſt and preſent times, will, we are perſuaded, never paſs current with our countrymen. Sir F. tells us, in the ſame letter, that we ſhall find no precedents in hiſtory "to prove that a peace, like the preſent, has been the fore-runner of ruin;"—he certainly riſks nothing in the aſſertion, becauſe he well knows that no peace, *like the preſent*, is to be found in hiſtory. In fact, he appears to have conſidered the peace only as to the ſtate in which it has left our territories, compared with the ſtate in which they were previous to the war; and not as to the relative ſtate in which it leaves Great Britain and France. But this laſt is the only point of view in which it can fairly or rationally be conſidered.

In the Fourth Letter Sir F. purſues his obſervations on the peace, which he repreſents to be the reſult of a mutual neceſſity in both parties, and yet ſecure and honourable to us. Mr. Cobbett having quoted Æſop's Fable of the Wolves, the Sheep, and the Dogs, to point out the dangers of peace, our author quotes another, the Lion, the Bear, and the Fox, to ſhew the inconveniences of war. "Whilſt France and Britain were *waſting* their ſtrength in *impotent* attacks, neutral nations were extending their commerce and conſolidating their power." How it can be ſaid that we *waſted* our ſtrength, when it was exerted in defence of our religious and civil liberties; or, that our attacks were *impotent* when, in moſt caſes, they accompliſhed their object, by reducing the colonies, and annihilating the fleets, of our enemy, we are not able to comprehend. And the inapplicability of the fable is evident, becauſe, the neutral nations did not "ſcamper away" with our commerce, as the fox did with the fawn; on the contrary it appears, from the author's own ſtatements, that our commerce was extended by the war, aye, and our power, too, beyond all example, expect-

ation,

tion, or hope. The obſervations in this letter on the ſtate of France are very inaccurate.

The Fifth Letter treats "On the Commerce of Great Britain—Trade with the Conquered Iſlands;" the *Sixth*, "On the Trade with the Neutral Powers;" the *Seventh*, "On the Trade with the Britiſh Colonies;" and the *Eighth* and laſt, "On the Trade with the Belligerent Powers."—In theſe letters on the commerce of the country, the author diſplays an intimate knowledge of its commercial intereſts, and proves that he has conſulted a variety of documents, with a view to aſcertain the nature and extent of its commerce, previous to, and during, the war. But he appears to us to be much too ſanguine in his expectations, reſpecting our future proſperity; and to make no allowance for the new order of things which the French revolution, and the final triumph of its principles, have eſtabliſhed in Europe. That our apprehenſions, however, may prove groundleſs, and that his expectations may be fulfilled, is our moſt fervent wiſh. Whatever difference may ſubſiſt between us, as to the means of attaining it, our object is certainly the ſame.

To ſuch of our readers as are acquainted with the compoſitions of Sir Frederic Eden, it is ſuperfluous to obſerve, that his ſtile is eaſy, perſpicuous, and correct. In the Letters before us, he argues with great temperance, and, if his arguments be not concluſive, they are certainly the beſt which have been advanced in defence of the peace.

Letters to the Right Hon. Henry Addington, Chancellor of His Majesty's Exchequer, on the fatal Effects of the Peace with Buonaparte, particularly with respect to the Colonies, the Commerce, the Manufactures, and the Constitution of the United Kingdom. By William Cobbett. 8vo. Pp. 120. Cobbett and Morgan. 1802.

MR. Cobbett begins by ſtating, that the treaty of peace appears to him "to have laid the foundation of the ruin of the *colonies*, the *commerce*, the *manufactures*, and the *conſtitution*, of the kingdom;" and he therefore labours to convince others of the juſtneſs of his opinion, with a view "to produce ſuch a change of meaſures as may yet ſave us from the deſtruction with which we are threatened."

After ſhewing that it had been the invariable policy of England to prevent the French from acquiring any conſiderable footing on thoſe ſhores of South America which lie near to our Weſt India iſlands; and that a rigid adherence to this policy had diverted the ambition of the enemy from that quarter of the globe, he proceeds to obſerve, that the late treaty "has totally changed her ſituation" there.

"To the north weſt of her former colony, you have given her the Dutch colony of Surinam, and that of Berbice, Demarara, and Eſſequibo, ſituated on the fruitful banks of four rivers of the ſame names. Theſe colonies contain about 75,000 ſquare miles, and have 300 miles of ſea coaſt.

"That this country, Sir, is, *in fact*, given up *to France*, the world needs no other proof than the ſtatements of yourſelf, your colleagues, and the public prints, which are known, and well known, to be under the influence, and even under the guidance of the miniſtry. LORD HAWKESBURY, upon being aſked by MR. WHITBREAD, "whether Spain and Holland had been made parties to the preliminary treaty, and whether *they* had actually made the ceſſions of Trinidada and Ceylon," replied, that, "the Preliminary Treaty was made *only with France*, and that *no direct communication was had*,

upon

upon the subject, either with Spain or Holland *." Some doubts having been expreſſed, in the public prints, as to the willingneſs of Spain and Holland to agree to theſe ceſſions, it was, by way of reply, ſtated in the *True Briton* (the Proprietor of which daily receives his directions from the Treaſury) †, that thoſe nations had not the power to prevent the fulfilment of the treaty. The article I allude to, concluded with the following words: '*They* [Spain and Holland] *may* GRUMBLE, *but they* MUST SUBMIT."

"Now, Sir, if you look upon as valid, a ceſſion, made to us, by France, of one part of the territories of Holland, you certainly will not deny, that that ſame France has a like power over every other part of the territories of Holland: and, indeed, would it not be an abſurdity bordering on ideotiſm, to ſuppoſe, that France will not virtually poſſeſs every Dutch colony, while her armies are quartered, and while her proconſuls dictate laws, in the mother country?

"From the boundary line of Surinam, French Guiana ſweeps round firſt towards the ſouth eaſt, and then towards the ſouth, comprehending a ſea-coaſt of 330 miles. Here the French territory, in South America, would have ended; but, the treaties of Badajos and of Madrid extend it 150 miles further to the ſouthward, even to the bank of the Amazons, of the navigation of which river they give her the abſolute command.

"Before I proceed, Sir, to obſerve on the dreadful influence, which this new empire muſt infallibly have on our colonial ſyſtem, I cannot help making ſome remarks on the conduct of you and your colleagues, relative to the treaty, by which the laſt-mentioned part of that empire has been obtained by France.

"In diſcuſſing the terms of a treaty, which profeſſed *to ſecure the integrality of the territories of our allies*, the effect of every other treaty, containing ſtipulations relative to thoſe territories, were neceſſarily taken into conſideration. For this reaſon it was, that Mr. GREY, previous to the diſcuſſion of the Preliminary Treaty, repeatedly enquired of His MAJESTY's Miniſters, *whether the treaty, between France and Portugal, ſigned at Madrid, on the 29th of September*, 1801, *was, or was not, as far as related to ceſſions of territory, annulled by the Preliminary Treaty between England and France*. To this queſtion, the Miniſtry, at firſt, declined to give an anſwer ‡; but, on a future day (ſtill *previous* to the diſcuſſion of the Preliminary Treaty), LORD HAWKESBURY replied, to a repetition of the ſame queſtion, that, 'by the integrity of the territories of Portugal, was meant ſuch territories and poſſeſſions as Her Faithful MAJESTY poſſeſſed *ſubſequent to the treaty of Badajos* ||. In her ſubſequent treaty with France, ſome change was agreed on in the boundaries between French and Portugueſe Guiana; *but, all ceſſions, ſubſequent to the treaty of Badajos, were annulled by the Preliminaries with England* ¶.' And this anſwer was, by every one, looked upon as proceeding

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"* Vide, Parliamentary Debates, Oct. 30, 1801."

"† I think it not wrong, that the proprietor of a newspaper has inſtructions from the offices of government; but, what a man, ſo inſtructed, advances, it is perfectly fair to cite as the language of the miniſtry."

"‡ Vide, Parliamentary Debates, Oct. 30, 1801."

"|| Vide, Treaty of Peace between Spain and Portugal, concluded at Badajos, June 6, 1801."

"¶ Vide, Parliamentary Debates, Oct. 30, 1801."

from

from an unqueſtionable ſource, becauſe his Lordſhip prefaced it by obſerving, that the reaſon why it was not given before, was, that 'the officers of Government were not, *till that day*, in poſſeſſion of *official* information.' Before, however, the parliamentary diſcuſſion took place, the French official journal (the vehicle, alas! through which Britons are, in future, to learn their deſtinies!) informed us, that the treaty of the 29th of September had been ratified by BUONAPARTE, '*ſans aucun changement*,' a circumſtance, which led Lord TEMPLE to enquire, '*whether this ratification extended to any ceſſions, made ſince the treaty of Badajos*;' to which Lord HAWKESBURY replied, 'that *he could* ASSURE *the noble Lord, that the ratification* DID NOT EXTEND TO ANY POINTS OF CESSION*.'

"With this *aſſurance*, Sir, it was, that the parliament and the nation entered on the diſcuſſion of the Preliminary Treaty; and need I add, that this explicit and ſolemn *aſſurance* has, from the ſubſequent proceedings of the French government, received a contradiction no leſs explicit and ſolemn? Need I tell you, Sir, that the ratification of this treaty, in all its parts, has been publickly announced to the Legiſlative Body of France; that the ceſſion which you and your colleagues declared to be *annulled* has there been repreſented as ſtill in force, and as inſuring to our enemy a vaſt acceſſion of riches and of power; need I tell you, Sir, that the very aſſurances, given by you to the Parliament of Great Britain, have been treated, by the Miniſters of France, with the ſame ſort of contempt which they beſtow on the proceedings of the burleſque Legiſlatures of the Helvetian, Ciſalpine, and Ligurian Republicks†?"

But whether the entire fulfilment of the treaty in queſtion be or be not inſiſted on by France, it is contended by Mr. C. that even that extenſion of her territory, on the borders of Guiana, which ſhe acquired by the treaty of Badajos, will ſuffice to ſecure the conqueſt of the Brazils, whenever ſhe may be diſpoſed to atchieve it, and to expoſe our colonies to the moſt imminent danger. The poſſeſſion of Hiſpaniola by the French will, alſo, it is maintained, expoſe to the ſame danger ſuch of our colonies as are ſituated on the other ſide of the weſtern Archipelago. The Firſt Letter is devoted to the eſtabliſhment of this poſition.

In the Second Letter Mr. C. explains the grounds on which he builds his opinion, that a foundation is laid, by the peace, for the ruin of our commerce; and contends that it is a miſtaken notion to aſſert, that the greatneſs and happineſs of a nation depend on her wealth. His reaſoning on this topic is worthy of notice.

"Mr. PITT, in his ſpeech of the 7th of June 1799, called the preſent war, '*a war of finance*;' and Sir WM. EDEN (now LORD AUCKLAND), in his letters to LORD CARLISLE, publiſhed in 1779, obſerves, that, '*war is now become a ſcience of* MONEY. *That ſide muſt firſt quit the field whoſe exchequer*

"* Vide, Parliamentary Debates, Oct. 30, 1801."

"† Vide, the Speech of the Counſellor of State DEFERMONT, on the treaty of the 29th September, 1801, the whole of which ſpeech ſhould be carefully read, becauſe it contains a developement of the intentions of France with reſpect to Portugal. I wiſh the reader, too, to compare the inſolent inſinuations, and, indeed, the groſs and unfounded calumny, contained in that ſpeech, with the cautious and ſubmiſſive tone recommended and obſerved within the walls of St. Stephen's."

firſt

first fail.' Since the publication of these sententious sentences, his Lordship has had the mortification to see his country twice quit the field in disgrace before a bankrupt enemy. No, Sir, it is on the *warlike spirit* of a nation that her honour, security, and happiness, must chiefly depend; and this spirit is generally found to exist in an inverse proportion to the magnitude of her purse. When I cast my eye over the calculations of Messrs. CHALMERS, ROSE, and PITT; when I perceive them deducing a proof of the increase of our greatness from the increase of our commerce and our wealth; when I see them recurring to the reign of Queen Anne, and stating, that then our shipping amounted to only *two hundred thousand* tons, and that now it amounts to *two millions* of tons—that our annual revenue then was not *three millions* of pounds, and that now it is *thirty-six millions* of pounds; tired with the triumphant comparisons of these arithmetical logicians, I turn to view the *conduct* and *character* of my country at the two epochs. At the former, I find her waging a long and arduous war for the preservation of the liberties of Europe. I find her explicitly declaring and honestly pursuing her object; and, having attained that object, having weakened the mighty and strengthened the weak, humbled the ambitious and exalted the humble, I see her retiring from the field, loaded with laurels alone; seeking for compensation neither in spices nor in sugars, but contenting herself with a barren rock, at once the emblem of her disinterestedness and the monument of her glory. If I become more minute in my researches, I trace her through a series of those solid and noble national acts, which are the indubitable proofs of opulence at home and consequence abroad: her piety she shows, not in attempts to rob, but in bestowing a *bounty* on, the pastors of the church; she expresses her gratitude to her hero, not in air built *naval pillars*, but in a real and princely mansion; with one hand she raises the dome of St. Paul, with the other she demolishes the works of Dunkirk.—Such was England, Sir, in the infancy of her commerce, what she is *now* let the treaties of Shelburne and Addington tell."

A very extensive commerce, however, is, he admits, indispensibly necessary, at this period, for the support of our independence; and he, therefore, considers the effect of the peace upon our commerce, 1. with the Continent of Europe; 2. with the West Indies; 3. with the United States of America: and from his view of each he draws the most gloomy and discouraging inferences. In support of his own reasoning, Mr. C. quotes some appositе passages, from the valuable tract of Mr. M'Arthur, which was reviewed in a former number of our work. On the subject of our commerce with the West Indies, he very justly observes, that he "must consider this commerce relatively with that of France, with that of our rival, the sworn foe of our prosperity and our existence.—Without taking this view of the subject, to enter on it at all would be totally useless." Unfortunately this mode of reasoning has, of late, been too much neglected; and it is from such neglect that most of our defenders of the peace have been led to deduce such erroneous conclusions from their premises. Philanglus, the author of the "Eight Letters on the Peace," whom Mr. C. probably did not know to be Sir Frederick Eden, is treated with equal severity and contempt; in a manner, indeed, in which, we are persuaded, he would not have been treated had his name been originally prefixed to his letters. Mr. C. admits his premises, respecting the increase of our commerce during the war, but denies his conclusions, respecting the continuance of such increase. His remarks on this head of the argument are certainly entitled to very serious attention.

"That

"That the commerce of Great-Britain had regularly increaſed from the beginning to the end of the *war* is certain; but this would be a ſtrange argument to uſe in defence of the *peace*, were it not, at the ſame time, endeavoured to be maintained, *that the peace would not, upon the whole, produce a diminution in that commerce.* Here I and your defenders are at iſſue. With reſpect to one of the four principal heads, under which I have divided our commerce, I have already ſtated that this diminution muſt be immenſe, a ſtatement which I have backed with the opinion of a writer of great eminence on the ſubject of commerce and finance: I now proceed to prove, that a like diminution will take place in our commerce with the Weſt-Indies.

"To reduce our reſources even *to what they were before the war* would be certain ruin. Our *permanent neceſſities have doubled;* inſtead of three hundred millions, our debt is now ſix hundred millions. To attempt to ſupport this debt upon our former reſources would be like feeding a grenadier upon pap. With great kindneſs and care, the poor fellow might eke out a miſerable exiſtence, as long as he was ſuffered to lounge about his barracks, but his nerves would hardly be ſtrong enough to ſupport the fatigues of a field-day, much leſs to encounter the toils, the hardſhips, and the dangers of war."

He next ſhews the relative ſtate of the commerce of this country and France, before the war, at the cloſe of the war, and its probable ſtate, three years after the war. The following is a ſummary of theſe ſtatements.

"A ſummary of these ſtatements will ſimplify the compariſon:

		Popula-tion.	Tons of Ship-ping.	Sea-men.	Value of Exports, L. Sterling.
Before the War.	Great Britain,	520,889	297,252	25,061	5,182,912
	France,	968,779	450,936	37,747	10,681,126
Before the Peace.	Great Britain,	956,750	449,894	35,022	10,467,456
	France,	177,168	65,300	5,180	1,956,484
Three Years hence.	Great Britain,	520,889	297,252	25,061	5,182,912
	France,	1,316,642	535,957	43,911	14,071,829

"Thus, Sir, previous to the peace, our Weſt-India colonies had a population of more than nine hundred thouſand ſouls, a produce of nearly ten millions and a half, and employed nearly half a million tons of ſhipping, with more than thirty-five thouſand ſeamen; while the population of the French colonies was reduced to leſs than two hundred thouſand ſouls, her produce to leſs than two millions, her ſhipping to ſixty thouſand tons, and her ſeamen to the number of five thouſand. In three years time, the Weſt-India commerce of Britain, ſuppoſing her to retain, in full proſperity, all the colonies you have left her, will be reduced to a population of five hundred thouſand ſouls, its produce to five millions, its ſhipping to leſs than three hundred thouſand tons, and its ſeamen to twenty three thouſand in number; while the commerce of the enemy will be fed by a population of nearly a million and a half of ſouls, by a produce of fourteen millions of money, employing upwards of fifty thouſand tons of ſhipping, navigated by more than forty thouſand ſeamen."

Mr. C. diſcuſſes, and endeavours to conſute, the objections which, he foreſees, may be ſtarted to his calculations reſpecting the *future* ſtate of the commerce of the two countries. In this attempt he certainly diſplays a deep

a deep knowledge of his ſubject; though it cannot be expected that his arguments will prove convincive to all. He rates the population of Saint Domingo much higher than Philanglus, and his ſtatement is certainly founded on much more authentic documents than thoſe to which that writer has applied for information.

"The *population* of the French part of St. Domingo has been greatly under-rated by BRYAN EDWARDS, who eſtimated the white inhabitants at 33,000, at a time when he might eaſily have been informed, that the *white militia* alone actually conſiſted of 16,000 men, a circumſtance that will fully ſatisfy any one capable of the leaſt reflection, that the whole white population could not poſſibly have been leſs than from fifty to ſixty thouſand ſouls. To the French population before the war (and I ſhall hereafter prove that it will, in three years hence, ſuppoſing peace to continue, have experienced no diminution) I have added the preſent population of the Spaniſh part of the iſland, which your "*beſt* defender," PHILANGLUS, ſtates, upon the authority of EDWARDS, at 20,000, and which I, upon the authority of MOREAU DE ST. MERRY, ſtate at 125,000, of which only 15,000 are ſlaves."

"This ſtatement of MOREAU was made from the actual cenſus, furniſhed him by the Spaniſh Governor. The parts of a hundred were dropped in order to avoid encumbering the ſentences, or the total would, probably, have amounted to a thouſand or two more. By caſting your eye on the population of *the city of Santo-Domingo* and its diſtrict, you will perceive whence has ariſen the error of BRYAN EDWARDS, and the conſequent error of his humble imitator. They have miſtaken the population of the *capital* for the population of the *whole colony!* And theſe are "high authorities;" theſe are writers, on whom a Britiſh Miniſter has the weakneſs to rely for a defence of his meaſures!"

He next attacks the arguments of Philanglus, which tend to prove that it will be a very long time indeed before the trade of that colony will be reſtored.

"Since the peace, it has been much in vogue, to ſpeak contemptuouſly of its value; to repreſent it as a colony, which was, indeed, *once* of ſome importance, but which is now in ſuch a ſtate of devaſtation as to leave the owner no hope of deriving any advantage from it, for many years, at leaſt. I can remember, Sir, when different ſentiments were entertained, and when different language was held. I can remember when, ſoon after our landing on the iſland, LORD HAWKESBURY (now Lord Liverpool) congratulated the Houſe of Peers on the capture of a colony, capable of yielding an export produce of *ten millions* annually; and this congratulation took place after the far greater part of the ravages had been committed. But *now* behold! this colony of unexampled, and almoſt incredible reſources, though it has been ever ſince on the return to peace and proſperity, is become "*the* RUINED *and* RAVAGED *St. Domingo;*" a mere waſte, a heap of rubbiſh, where a banditti of negroes are wandering about amongſt the graves of their maſters. But, not to leave any room for cavil on this ſcore, I beg leave to quote the very words of your *defender* PHILANGLUS:—'The French colony, thus, appears to have contained, eleven years ago, above 530,000 inhabitants. It was, however, computed, in the year 1793, that the claſs of negroes alone had ſuſtained a diminution of more than 100,000. MR. EDWARDS ſays, that ſince that time the mortality has been ſtill more rapid; and, including the loſs of whites by ſickneſs *and emigration*, he reduces

duces the population of St. Domingo, in June 1796, to two-fifths of the whole number of inhabitants (white and black) which it poſſeſſed in the beginning of 1791. According to this calculation, *upwards of* 300,000 *human beings have miſerably periſhed in this devoted country within the ſhort period of ſix years.* Of the cultivation and commerce of the iſland, we may form an adequate idea from the ſame authority; from which it appears, that the average exports from the French part of St. Domingo previouſly to the Revolution, were rather more than 5,000,000l. In 1791, they were upwards of 5,500,000l. In 1800, (according to an official report of the Miniſter of the Interior, made in 1801,)

	livres.	*ſterling.*
"The imports into France from all the French colonies in the Eaſt and Weſt Indies, were, -	1,433,800	or 61,825
"The exports from France to all the French colonies in the Eaſt and Weſt-Indies, were, -	282,300	or 11,762

"In 1788, St. Domingo imported French goods to the amount of more than 3,500,000l. in five hundred and eighty veſſels belonging to France, carrying 189,679 tons, excluſive of 98 veſſels engaged in the African trade. In 1800, I believe, (though I will not ſtate this as a poſitive fact) *not a ſingle French veſſel cleared out from France for this iſland.*'

"Now, Sir, the inference evidently intended to be drawn from this ſtatement, is, that the whites and others who have *emigrated*, are dead, or at leaſt, are loſt for ever to St. Domingo; that *three hundred thouſand*, out of *five hundred thouſand* blacks and mulattoes, have really died, or have been killed; and that the exports from the colony, in the year 1800, amounted *to only a certain portion of* 61,825l.; and that, *not a ſingle ſhip did, in that year, clear out for the colony!*

"I will not charge PHILANGLUS with *wilful falſehood*, nor with *wilful miſrepreſentation*, for, from the ſimplicity of his manner, it is evident, that his miſrepreſentation proceeds from that ignorance, in which he, probably, participates with thoſe, who ought to have been better informed, before they adopted a meaſure, ſo deſperate as to accept of a defender in him. But, Sir, this circumſtance does not render an expoſure of his miſrepreſentation leſs neceſſary; for, we have lately learned by experience, that neither the improbability, nor the falſehood, of a ſtatement, operates to its diſcredit.

"The devaſtation and the carnage, in St. Domingo, have been great; but have they been ſuch as to warrant a belief, that 300,000 men have been actualled killed by 200,000 ſurvivors? There is, on the face of this ſtatement, ſomething too wonderful to obtain credit from any one, who has advanced beyond the hiſtory of Jack the Giant-killer. PHILANGLUS does, indeed, drop a word about *emigration*; but he confines it to the *whites*, and makes no deduction, on that account, from the number of his *ſlain*. If PHILANGLUS had been where I was, in the year 1793, he might have ſeen *ten thouſand* blacks, whites, and mulattoes, land, *in one day*, and at one port, from veſſels, coming from St. Domingo. Had he underſtood the ſubject, on which he was writing, he would have known, that the emigration began in the year 1790, and that it continued till Great-Britain and America entered into a treaty with TOUSSAINT, in the year 1798; he would have known, that 80,000 of the inhabitants of the French colony emigrated to the United States, that the ſlaves were there hired out by their maſters, that the whole population there increaſed, rather than decreaſed, in num-

ber;

her; and that both maſters and ſlaves have, ſince the autumn of 1798, been gradually returning to the colony. He would have known, that there was a very conſiderable emigration, of all colours, to Old France; that great numbers went to New Orleans, to the Floridas, to Cuba, to Porto-Rico, to St. Thomas, and elſewhere: ſo that PHILANGLUS may reſt aſſured, that a very great portion of '*the* 300,000 *human beings, who have miſerably periſhed in that devoted country*,' are yet alive and merry; and, I dare ſay, I ſhall receive his unfeigned thanks for having thus wiped the tears from his philanthropic cheeks.

"Some writers deal in ſlaughter, as a popular ſpecies of the ſublime, and as an infallible cure for the obſtinate drowſineſs of their readers. Whether this innocent motive produced the ſtatement of PHILANGLUS is more than I can ſay, but that ſtatement is certainly a moſt glaring exaggeration.—MONS. JEAN M. DE LA BORDE, who wrote in 1798, computed the mortality, occaſioned by the Revolution, in the French colony of St. Domingo, at *fifty thouſand ſouls*; and the eventual loſs of negroes, ſuppoſing the colony ſoon to return under the government of France, at *eighty-five thouſand*; and theſe numbers were, by all the St. Domingo planters, whoſe opinions I had an opportunity of knowing (and they were not a few), thought to be much too high. There have been not many deſtructive battles in St. Domingo. Aſſaſſinations, murders, and moſt horrid acts of cruelty, have, indeed, been abundant, but, 300,000 men are not, in this way, ſo ſoon and ſo eaſily deſtroyed. The fact is, that the far greater half of the depopulation proceeded from emigration to friendly or neutral countries, and the perſons ſo emigrating are now, and have long been, returning. Like birds that the gun of the fowler has ſcared from their food, they have been ſcattered in every direction; but your friendly hand having removed the cauſe of their fear, they are now flocking back to their haunt, where, when they are all aſſembled, they will ſcarcely perceive the diminution in their numbers."

Having overthrown one of Philanglus's poſitions, our author next attacks another of them with equal ſucceſs.

"But, falſe as is the ſtatement of PHILANGLUS, with regard to the depopulation of this colony, his ſtatement reſpecting *the diminution in its reſources* is ſtill more ſo. 'Of the cultivation and commerce of the iſland,' ſays he, 'we may form an *adequate* idea, from theſe facts, to wit, 'that in the year 1791, the exports were in amount upwards of 5,500,000l., and that, in the year 1800, the imports of France, from all the French colonies were only 61,825l., and further, that, in the ſame year, not a ſingle French veſſel cleared out from France for that iſland.'

"*To tell a lie in the words of truth* is an art aſcribed to the SOCIETY OF JESUS, and were I diſpoſed to join in the baſe calumnies heaped on that ſociety, I ſhould not ſcruple to rank PHILANGLUS amongſt the moſt finiſhed of its pupils. He tells us, that, from the facts, which he has ſtated, 'we may form an *adequate* idea of the *cultivation* and *commerce* of this iſland,' which '*adequate* idea' evidently is, *that the colony did not, in* 1800, *export produce to the amount of* 60,000l., *and that not a ſingle ſhip did, during that year, clear out for the colony*. This is the '*adequate idea*,' which the deceived and inſulted Britiſh public are taught to form of the cultivation and commerce of the French colony of St. Domingo; and this is the writer, whom, report ſays, you and your colleagues regarded as *the beſt defender of the peace!*

"Now, Sir, I beg you to liſten to a few *truths*, and if you do not turn with ſcorn from PHILANGLUS and his defence, you muſt have much leſs

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fenſe as well as leſs candour than I ſincerely believe you to poſſeſs.—During the year 1800, during that year in which PHILANGLUS would perſuade you, *that the exports of St. Domingo did not amount to* 60,000*l.*, *and that not a ſhip cleared out for the colony;* during that very year, it appears, from the Cuſtom-houſe returns of the United States, that 642 veſſels were entered inwards, and 428 were cleared outwards, for the '*ruined* and *ravaged* St. Domingo!' It alſo appears from thoſe returns, that, during the ſame year, foreign produce, much of which came from St. Domingo, to the amount of 39 millions of dollars (upwards of eight millions ſterling), was brought into the United States for re-exportation.—Beſides this, the Danes, the Swedes, and the Hamburghers, carried on a conſiderable trade with the '*ruined* and *ravaged*' colony; nor was even Britain without her ſhare; and, Sir, no trifling portion of thoſe Weſt-India imports and exports, boaſted of in the Houſe of Commons, on the memorable third of November laſt, ought to have been attributed to the '*ruined* and *ravaged* St. Domingo.'

"Of theſe facts I was in poſſeſſion at the time when PHILANGLUS began to *figure-away* in the columns of the Porcupine. To ſtop him would have been an act of mercy, of which I thought him unworthy, and as to juſtice, I knew he would execute it upon himſelf, were he but favoured with a ſufficiency of rope. In the mean time, however, leſt his ignorant ſpirit ſhould reſiſt the dictates of conviction, I provided me an inſtrument wherewith to give him the *coup-de-grâce*. This inſtrument is a letter from a merchant, who was in St. Domingo, in the year 1800."

Here follows the letter, dated Liverpool, Dec. 21, 1801.

"This letter, Sir, firmly eſtabliſhes the truth of all my ſtatements relative to the French colony of St. Domingo. Here we find, that 130 American veſſels, beſides a number of Danes and Hamburghers, and ten French veſſels, took in lading and ſailed, *in the ſpace of three months*, from the port of Cape François alone, which every one knows to have been the moſt ruined and ravaged part of '*the ruined* and *ravaged* St. Domingo.' We further find, that many of the diſtilleries and ſugar-works were already rebuilt, that the plantations were in a proſperous ſtate, and that the eſtates had been reſtored to all thoſe proprietors, who had been wiſe enough not to place confidence in England. We find no want of that *capital*, of which your defender has repreſented the colony to be ſo deſtitute; we find cargoes, even Britiſh cargoes, paid for in caſh: we find a profitable cuſtom-houſe under proper regulations, and we find abundance of proof, that the produce of the colony, even in 1800, was full as great as that of Jamaica ever has been. Before facts like theſe how quickly do the leaden columns of PHILANGLUS diſſolve into their native droſs!

"If ſuch, Sir, was the ſtate of the French colony of St. Domingo, in 1800, and ſuch I am perſuaded you will now be convinced it was, it has certainly been growing better and better to this hour. What, then, will it be *three years hence*, when all the proprietors, except thoſe who fooliſhly truſted to Britiſh wiſdom and Britiſh perſeverance have returned, ſtrengthened by the connexions, which they, for the moſt part, have formed in the United States of America? When France ſhall, too, enjoy the ineſtimable advantages to be derived from the ſole poſſeſſion of the Spaniſh part of the iſland, which will greatly augment her population, ſtrengthen her military defence, protect her navigation in time of war, extend her cultivation, and, above all, give her an ample, a regular, and never-failing ſupply of cattle of every deſcription, a reſource of which every other Weſt-India colony is

almoſt entirely deſtitute? Is it too much, Sir, to ſuppoſe, that, with all theſe additional advantages, and many more that could be mentioned, the French colony will, *in the courſe of three years*, attain to its former commercial importance? Moſt aſſuredly it is not, and thoſe who attempt to huſh the apprehenſions, naturally excited by ſuch a ſuppoſition, can be influenced by no motive but that of a deſire to deceive the nation, and thereby to ſhelter Miniſters from the effects of its reſentment."

The third and laſt letter relates to our manufactures, which Mr. C. conceives will be nearly excluded from every part of the continent where the French have any influence or controul. And he endeavours to ſtrengthen this inference by the treaties which France has ſigned with Spain and Portugal, and the comments which have been made on thoſe treaties by perſons connected with the French government. Indeed, nothing ſhort of infatuation can lead any man to doubt, for an inſtant, the rooted enmity which Buonaparte bears to this country, and his fixed determination to promote the ruin of her commerce and manufactures. How far he may poſſeſs the ability to accompliſh this favourite object is, indeed, a different queſtion.

Philanglus having ſtated, "that our future intercourſe with the United States (of America) will ENLARGE thoſe reſources of employment and of wealth, which that country has opened to Britiſh manufacturers and merchants;"—our author proceeds to demonſtrate the fallacy of his ſtatement; which was alſo the ſtatement of Lord Hawkeſbury, in his ſpeech on the Preliminary Treaty.

"The increaſe in our manufactures, exported to the United States of America, has ariſen from three cauſes: from the regular increaſe of population and conſequent wealth in the United States: from the decline in the manufactures of Holland, and the ſuſpenſion of thoſe of France and the countries now annexed to her empire: from the emigration occaſioned by the war: from the re-exportation of our manufactures from the United States to the colonies of France, Holland, and Spain.

"All the increaſe, which has ariſen from the firſt of theſe enumerated cauſes, that is, *from the* REGULAR *increaſe of the population and conſequent wealth of the United States*, we ſhall retain, 'till France ſhall be able to rival us, or 'till our trade ſhall be interrupted by the hoſtility of the American government, of which latter contingency I ſhall ſpeak by and by. But, Sir, that this increaſe forms but a comparatively ſmall portion of that, which has, of late years, taken place, will evidently appear from the following facts. A cenſus was, laſt year, taken in the United States, from which you may learn, that their population then amounted to 5,214,801 ſouls. In the year 1790, when the former cenſus was taken, it amounted to 3,929,326 ſouls; ſo that, during the ten laſt years, the increaſe has been, 1,285,475 ſouls. But, from this increaſe muſt be deducted 30,000 emigrants from St. Domingo, who had not yet returned to their iſland, when the cenſus was taken; and, at leaſt, 80,000 emigrants from France and Holland, and from the other French and Dutch colonies and dependencies. This reduces the increaſe to 1,175,475 ſouls, which is an addition of little more than one-*fifth* to the number and conſequent wealth of our permanent cuſtomers, while the increaſe in our manufactures exported to America has, during the ſame period of ten years, been nearly as *two to one:* in 1790 they amounted to 3,694,000l. and in 1800 they amounted to 6,232,000.

"Such a diſproportion would have taught PHILANGLUS, if he had underſtood the ſubject on which he was writing, or rather figuring, to ſeek

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for other and more proportionate cauſes; and he would have found, that theſe cauſes were, the ſuſpenſion of the manufactories in the countries, under the power of our enemy, which manufactories will now be revived. He would have found, that the emigration, occaſioned by the war, ſent to America backs to wear our cloth and cotton, and money to pay for them; which emigration has not only now ceaſed, but a re-emigration is daily taking place. And, which is of ſtill more importance in the account, he would have found, that, of the vaſt quantity of Britiſh manufactures, exported to the United States of America during the war, one-fourth, at leaſt, was re-exported to the Weſt-India and South American colonies of our enemy, and her allies, Holland and Spain. Theſe facts are ſo well-known, and the deduction from them is ſo evident, that, if PHILANGLUS had applied to any American merchant, if he had ſpent only one evening in either of the American coffee-houſes, if he had ſtrolled but one hour on the American change, he would have been fully convinced, that our manufactures exported to the United States, even *next year*, will experience *a diminution of more than* ONE-FOURTH, on the correctneſs of which opinion I would venture to ſtake my life."

Mr. Cobbett even carries his diſcouraging apprehenſions ſtill farther, and expreſſes ſtrong doubts of our ability to command the American trade "even with this diminution:"—He thus concludes his letters, which, whatever objections may be ſtarted by the ſanguine frauds to the peace to ſome of his premiſes and to his general inference, muſt, we think, be admitted by all to contain much valuable information, which will be highly uſeful to men of all parties.

"Having, now, Sir, taken a view of the effects, which the Peace with Buonaparte will have on our *Colonies*, our *Commerce*, and our *Manufactures*; and having, as I think, fully proved that it will finally produce the ruin of them all, I ſhould next enter on an examination of thoſe effects with reſpect to our *Conſtitution*, that Conſtitution, which, you truly ſay, has been "*preſerved* by the War," and which I greatly fear will be *deſtroyed* by the Peace; but this muſt be reſerved for another opportunity. I wiſh our Conſtitution to be what it *was*. Such as my ſmall ſhare in it came to me, ſuch I wiſh it to deſcend to my children. But, this is a matter that requires more reflection than I, at preſent, have time to beſtow on it. The rights and privileges of a Britiſh ſubject I moſt earneſtly deſire to preſerve; but, I would ſooner be deprived of them for ever, than ſuffer a ſyllable to eſcape me, prejudicial to the durability or the influence of the throne.

"With this, Sir, I take my leave, begging you to be aſſured, that, I have, in this diſcuſſion, been actuated by no motive but that of public good; and that, whatever I may have incautiouſly uttered, ſavouring of aſperity, is to be attributed, not to any perſonal diſlike, but to that anger and reſentment, which, after having combated ſo long with the regicide Republic, I muſt naturally feel againſt thoſe, who have eſtabliſhed and exalted her on the ruin and diſgrace of my country."

An Eſtimate of the comparative Strength of Great Britain; and of the Loſſes of her Trade from every War ſince the Revolution; with an Introduction of previous Hiſtory. A new Edition, corrected and continued to 1801. *To which is now annexed Gregory King's celebrated State of England.* By George Chalmers, F.R.S.S.A. 8vo. Pp. 486. Stockdale. 1802.

THE firſt edition of this Comparative Eſtimate was publiſhed in the year 1782, in anſwer to ſome diſcouraging ſtatements, on the ſubject of finance, which appeared in a pamphlet written by Dr. Currie of Liverpool, who aſſumed the name of Jaſper Wilſon. It proved the author to be an able *political* mathematician, and gained him a high character for diligence of reſearch, and propriety of application; while it anſwered the beneficial purpoſe of inſpiring the people with confidence in the extent and fertility of the national reſources. In the additions to the eſtimate, which bring it down to the preſent day, Mr. Chalmers diſplays the ſame good qualities; and he is, of courſe, entitled to the ſame commendations: But in his efforts to counteract a *deſpondency*, as he ſtiles it, of a different nature, not ariſing out of any diſtruſt of the ſufficiency of *our* reſources, but out of a well-founded dread of the gigantic power of our natural enemy, and of the new principles which gave riſe to that power, and which, in return, it is calculated to extend; he is very far, indeed, from being equally ſucceſsful, as we ſhall preſently ſhew.

Though our author affect to ridicule others for gravely aſſerting what no one can deny, he does not ſcruple to make very frequently ſimilar aſſertions himſelf. Thus we are gravely told:—"It is true that the navigation and nautical ſtrength of the country go hand in hand together: the mercantile ſhipping maintain (maintains) our naval militia, during peace, and our naval militia protect the mercantile ſhipping in war." This certainly is one of thoſe aſſertions which no one can deny; but which, nevertheleſs, it may be very proper to ſtate; for we are not ſo faſtidious as Mr. Chalmers.

In tracing the progreſſive ſtate of our commerce, Mr. C. indicates its tendency to increaſe the number of bankruptcies in proportion to its extent; and he gives us a table, extracted from the London Gazettes, exhibiting, in one point of view, the number of bankruptcies, in every month in two and forty different years, between 1700, when the number was 38, and 1793, when it amounted to 1304. As bankruptcies are the creatures of commerce, of courſe they muſt keep pace with the fertility of their parent. But in accounting for the frequency of bankruptcies, in the preſent age, he overlooks two efficient cauſes; irregular (not *mercantile*) ſpeculation, and unbounded extravagance. A total revolution, indeed, has taken place in the character and conduct of Britiſh merchants; they now diſdain to reſide near the ſcene of their buſineſs; but fly to the haunts of diſſipation, and bluſh to be ſeen out of the purlieus of faſhion. They vie with the moſt opulent of our nobility, in pomp, magnificence, and luxury; in the nature and expence of their amuſements. They become purchaſers of boroughs, party-intriguers, and importunate applicants for court-favours. The deepeſt play at the faſhionable gaming houſes at the weſt-end of the town is paltry work compared with the extenſive ſpeculations of our mercantile gamblers, in the alley. Were a true Britiſh merchant of the old ſchool to look up from his grave and read an advertiſement of a modern bankrupt's effects, he would imagine that all the coſtly manſions of the great had been rifled to ſtock his houſe, with furniture and plate; his wife with jewels; his cellars with wine; and his coach-houſes and ſtables with carriages and horſes!*—The fruits of induſtry

* A Gentleman of this deſcription gave his hair-dreſſer *two guineas* for going to his *villa*, within a walk of London, *to cut his hair*; a ſhort time previous to his bankruptcy.

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may be lawfully, though laviſhly enjoyed; but conſiſtency of character, diſcrimination of rank, and ſocial ſubordination, ſhould be duly obſerved. An ariſtocracy of wealth is the moſt odious and leaſt ſupportable of all diſtinctions in ſociety!

"We might learn from experience," ſays Mr. C. adverting to the ſubject of bankruptcy, "that proſperity generally leads us to adverſity, as the higheſt health is often the forerunner of the worſt diſeaſes." If, indeed, a plethoric habit be to the body politic, what it is to the natural body, is it not to be apprehended that a much greater calamity than individual bankruptcy will befal the nation? He unfolds, however, with conſiderable ability, the real cauſes of the numerous bankruptcies in 1792-3; and conſiders, in a juſt point of view, the potent remedy which the Parliament ſo wiſely applied to the evil; and which effected a complete, if not a *radical*, cure. His comments on the country banks are judicious; as they draw a proper line between their utility and abuſe. We could not but ſmile, on caſting our eye over the liſt of places to which the principal relief was granted by the Commercial Commiſſioners, at the diſtreſsful period of 1793, to ſee Glaſgow, Leith, Banff, Perth, Dundee, Edinburgh, and Paiſley, placed before London, Liverpool, &c. But far be it from us to condemn a partiality which has its ſource in one of the moſt natural and moſt laudable feelings of the human heart. His obſervations on the ſolvency of the bank of England, and the ſtoppage of payment in caſh, are highly judicious.

But there is no part of the book, in which we ſo heartily concur in the juſtice and propriety of the author's ſentiments, as in that portion of his laſt chapter, in which he expatiates on the nature and conſequences of our preſent ſyſtem of agriculture; and on the cauſes of the ſcarcity and dearneſs of proviſions. He firſt ſhews, that the latter cannot poſſibly ariſe from the want of ſkill or attention in the cultivation of the land; ſo far from the exiſtence of any ſuch defect, it is incontrovertibly true, as Mr. C. ſtates, that—"during the ſix and thirty years, which ended with 1800, the ſurface of our iſland was, continually, improved, beyond all former example, and in the *laſt* ten years of this period, more than in the *firſt* ten years;" and yet, "within the ſame ſix and thirty years, our importation of corn began, and has increaſed the moſt, towards the concluſion of this long period." It further appears, that, in the preſent reign, no leſs than FIFTEEN HUNDRED AND THIRTY-TWO ACTS OF INCLOSURE, have been paſſed by the Legiſlature, for the inclоſure of 2,804,197 acres of land! Hence it evidently reſults that there is more produce, or as Mr. C. chuſes to call it *victual*, derived from the land, at preſent, in a *bad* ſeaſon, than formerly, in a *good* one.

Having eſtabliſhed theſe premiſes, he thus proceeds:—

"The difficulty, and the diſtreſs, of late times, did not ariſe from our *producing leſs*, notwithſtanding the unfavourable ſeaſons; but from our *conſuming more*: in good ſeaſons, we produce infinitely more victual, than was raiſed in the proſperous years, ending with 1754; perhaps enough, in plentiful years, as we may infer, from the foregoing details: but, we conſume much more; as we may learn from the well known amount of the imports of corn, during recent times. We have 2,830,000 more people, in England and Wales, at preſent, as we know, from the late enumeration, than there exiſted, in the ſame countries, at the epoch of the bounty on corn, in 1689: if each conſumer uſe at leaſt one quarter a year, then the general conſumption of ſuch perſons muſt be 2,830,000 quartors of every

ſort of grain:* and, conſequently, more than half a million of quarters beyond the former export, and recent import, of corn, added together, as we have ſeen. Neither is there included, in this eſtimate, the ſtarch making, the paſtry, the poultry-meat, the pig-meat, the horſe corn, the diſtillery, the brewery. The conſumption is, therefore, not only much greater now than formerly, but many conſumers, who, in leſs opulent times, eat rye-meal, and oat-meal, now eat flower of wheat. The conſumption of the whole body of conſumers is not only more expenſive, but it is more waſteful, at preſent, than formerly. A revolution, which has gradually taken place, during the laſt fifty, or ſixty years, has leſſened the number of ſuppliers, and added, largely, to the body of conſumers. The cottagers have been driven into villages; the villagers have been forced into towns; and the townſmen have been enticed into cities: while the cottagers remained in their hamlets; and the villages in their vicinages, they derived much of their ſubſiſtence from the ſoil, whereon they lived: when they became townſmen, and citizens, they ceaſed to be partly ſuppliers, and began to be altogether conſumers.

"We owe much of this diſadvantageous change to our modern ſyſtem of agriculture. This ſyſtem, as it has been long practiſed, has produced the moſt calamitous effects, without effecting all the ſalutary conſequences, for which it is celebrated. By conſolidating farms to an enormous extent; by forcing cottagers from their hamlets; by pretending to make much profit with little labour; the agricultural ſyſtem has depopulated, and is depopulating the ſhires, wherein it prevails. This evil, in our political œconomy, has been long ſuſpected: it is now certain. There is not a propoſition, in the mathematics, that is more demonſtrable, than the poſition, that the agricultural ſyſtem depopulates the country.† The agricultural ſyſtem attempts to

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"* The Rev. John Howlett ſays, *Diſperſion*, p. 11,—"If theſe additional inhabitants live upon barley, they will each require *twelve* buſhels a year, inſtead of *eight* of wheat; if upon oats, nearly ſixteen buſhels.' Mr. Dirom, in his Corn Tracts, p. 15, ſays, 'wheat is double the value of the inferior grain; I ſhall throw upon the general conſumption of the people, the grain conſumed by horſes, which are not employed in agriculture, hogs, poultry, ſtarch-makers, &c. and when it is conſidered, that a great number of people live chiefly upon the inferior grain, we cannot, under all theſe circumſtances, appropriate leſs than two quarters of the ſeveral ſorts of grain, over-hand, to the conſumption of each perſon, upon an average yearly, for bread, beer, ſpirits, &c.' With thoſe intimations, the well-informed author of the Corn Tracts had already concurred. According to the principles of Mr. C. Smith, [Tracts 18] we may now eſtimate the whole conſumption of England, and Wales, which, the enumeration has aſſured us, contain 9,330,000 perſons.

Bread corn, at one quarter, each -	9,330,000	Quarters.
Corn made into drink - - -	4,665,000	
Corn for cattle, poultry, &c. - -	4,665,000	
The total of home conſumption -	18,660,000	

† The enumeration of 1801, among a thouſand other informations, evinces the truth of that poſition:—

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to ape the manufacturing ſyſtem, which has a quite different tendency. The great aim of the manufacturing ſyſtem is to produce a better commodity, at a cheaper rate. The conſtant effect of the agricultural ſyſtem is to produce a worſe commodity, at a dearer rate. While peers ſink into peaſants; and peaſants riſe into peers; the great body of the people is pining in want.

"There may be politicians, indeed, who, conſidering money as the chief end of all policy, may think, that forcing the cottagers into towns, and the villagers into cities, is a good to be deſired, rather than an evil to be deplored. Yes, we have had ſtateſmen, who laid it down, as a maxim, that modern war is merely an affair of expence. The wealthieſt nation, it was naturally preſumed, would ultimately be the moſt triumphant; and final victory was ſuppoſed to be appended to the weightieſt purſe. We have lived, however, to ſee a nation ariſe, who could make conqueſts, without money; as, indeed, hiſtory had already recorded the conqueſts of poverty over riches. Europe has recently ſeen, that our wealth could not obtain warriors. And we were driven by neceſſity, or were induced by wiſdom, to entruſt the ſafety of our iſland, to the virtuous ſpirit of our people. Where is that illuſtrious regiment, which overthrew the invincible phalanx, to find recruits, if ſheep be driven into our northern glens, as a more valuable animal than the human race? Where ſhall our armies obtain the hardieſt levies, if the villagers be forced into cities? We may now perceive, that money cannot buy men; that men are of more value than money: the policy, then, which regards riches, as the chief good, muſt end in the ruin of the ſtate: and that ſtateſman, who ſhould conſider the Exchequer, as the only object of his care, would ſoon be without an Exchequer to care for. From thoſe intimations, we may infer what muſt be the attentions of the wiſeſt government of the wiſeſt of people."

Surely theſe are conſiderations of the firſt importance to the country, and

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	No. of Houſes in 1690.		Ditto in 1801.		Decreaſe.
In Bedfordſhire -	12,170	—	12,073	—	97
Cambridgeſhire -	18,629	—	16,451	—	2,178
Eſſex - -	40,545	—	39,398	—	1,147
Huntingdon -	8,713	—	7,072	—	1,641
Lincoln - -	45,019	—	42,489	—	2,530
Norfolk - -	56,579	—	49,140	—	7,439
Rutland - -	3,661	—	3,361	—	300
Suffolk - -	47,537	—	32,805	—	14,732

Theſe are all agricultural counties: and the diminution of the numbers of their houſes, during the intervening period, is a ſad demonſtration how much the agricultural ſyſtem tends to depopulate the countries, which are comprehended within the circle of its unhappy influence. An equal number of the ſhires of Scotland, which have been the moſt improved, by agriculture, have been, in the ſame manner, depopulated. The miniſters of many pariſhes, in North Britain, point out, in their ſtatiſtical accounts, the conſolidation of farms, the ſheep-farming, the driving the people from the hamlets into towns, as the obvious cauſes of the depopulation of their ſeveral pariſhes."

conſequently ſuch as demand the moſt immediate and moſt ſerious attention of the Legiſlature. On the impolicy of encouraging the exportation of corn by bounty, which prevailed, ſome years ago, the author's ideas coincide with thoſe of Adam Smith. Having taken a view of the effects of ſuch bounty, and of the corn laws, he next adverts to the cauſes of the ſcarcity.

"The principal cauſe was, undoubtedly, a long ſeries of unfavourable ſeaſons. We have, as I have already ſhown, not only a greater number of people to feed; but a greater number of opulent and waſteful people to feed; owing to the favourable change in the circumſtances of a great many people. In the mean time, the whole neceſſaries of life were ſold upon the principles of *concert*. From Cornwall to Cathneſs, there is an underſtanding among the ſellers, who never forget, that the conſumers are wholly in their power. And, by means of this underſtanding, and of that concert, there is not a free market in Britain, where the balance of ſupply and demand, can vibrate, without the interruptions of avarice. Some of thoſe evils have been attributed to the banks. It has been urged, that the paper of the bank of England has greatly contributed to raiſe the prices of corn, and cattle. The abſtract poſition is obviouſly abſurd: and the arguments, which have been given, in ſupport of that abſurdity, I have always conſidered, as nonſenſical. If it had been argued, that the diſcounts of the bank promote circulation; that circulation encourages induſtry; that induſtry energizes agriculture, manufacture, commerce; that all theſe create wealth; that wealth engenders luxury; that luxury creates conſumption; and that conſumption affects the prices; I ſhould have admitted theſe ſeveral deductions to be ſo many *truisms:* But, it is not true, in point of fact, that the paper of the bank of England ever comes into direct contact with prices, though they (it) may, after a long courſe of circulation. It ſeems, however, certain, that the country banks furniſh *accommodations* to farmers: yet, have not the farmers the ſame right to the benefits of *accommodations*, as merchants, and other tradeſmen, have, to diſcounts, and advances, and other commercial reſources. The talk about paper money, on this occaſion, is only an outcry, that we are an opulent, and free-ſpending people!"

We have ſome doubts in our mind, however, reſpecting the accuracy of Mr. C.'s notions on the ſubject of the *accommodations* to be granted to farmers. If the effect of ſuch accommodation be to enable the farmer, by the aid of an *artificial* capital, which forms no part of his property, and which could never enter into his conſideration when he bargained for his farm, to keep back the produce of his land from market, and ſo to raiſe an artificial ſcarcity in the midſt of plenty, it appears to us to be an evil of the firſt magnitude. The caſe of the farmer and of the merchant is materially different; the latter has an abſolute and unlimited right over the articles in which he deals; he may, if he pleaſe, bury them in the earth, or commit them to the flames; but not ſo the farmer, his right over the produce of the land is neceſſarily limited, becauſe that produce is eſſential to the preſervation of the people; and the exiſtence of the right contended for would enable the farmer to ſtarve the whole community. Both divine authority and human reaſon demonſtrate, beyond all poſſibility of doubt, that no ſuch right over the indiſpenſable neceſſaries of life can poſſibly exiſt in any deſcription of perſons. Yet, poſſibly, Mr. C. may deem this argument, alſo, "*nonſenſical.*"

In conſidering the effects of war on the price of proviſions, he obſerves that,

that, "when the aſſeſſed taxes, and the income tax, were collected, the ſuppliers of the neceſſaries of life contrived to impoſe their proportion of thoſe taxes on the conſumers, in the prices of the neceſſary articles." Another cauſe of the dearneſs is the *depreciation of money*, but this certainly muſt have operated *gradually*, whereas the riſe in the markets has been *ſudden*, and the reduction, ſometimes, as ſudden. The ſubject, however, of depreciation is both curious and intereſting, and Mr. C. applies it in a way, that muſt at once carry conviction, and convey ſatisfaction, to every loyal mind in the United Kingdom.

"The mean appreciation, from 1689, the epoch of the export bounty on corn, to 1800, is in the ratio of 226 to 562, nearly:* now, the reſult is, that 1l. in 1689, had as great a power over the neceſſaries of life, as 2l. 9s. 8¾d. had, in 1800. From the ſame *appreciation*, there is another reſult. According to a five years average, ending with 1689, the price of middling wheat, per ſtatute quarter, was 1l. 8s. 8¾d.: now, this ſum had as great a power over the neceſſaries of life, as 3l. 11s. 5d. in 1800: and the average price of five dear years, ending with 1799, was only 3l. 3s. 5½d.; ſo that this *high* price of five *dear* years was not ſo large as the *low* price of middling wheat, in the five *plentiful* years, ending with 1689. From the foregoing reſults, we may infer, that the dear years of recent times were not equal in dearneſs and miſery, to the dear years of a century before. The depreciation of money, according to Sir George Shuckburgh Evelyn's table, from 1696 to 1800, was in the ratio of 234.52 to 562, nearly: ſo that 1l. in 1696, was equal, in power, to 2l. 7s. 11d. in 1800: and, of conſequence, the average price of wheat, in the very dear year 1696, was equal to 6l. 14s. 2d. in the very dear year 1800. The depreciation, according to the ſame curious and important *table*, from 1710 to 1800, was in the ratio of 247½ to 562, nearly: ſo that 1l. in 1710 was equal in energy to 2l. 5s. 5d. in 1800: now, the average price of the quarter of middling wheat, in 1709, was 3l. 2s. which, in power over neceſſaries, was equal to 7l. 0s. 9½d. in 1800. It is, therefore, demonſtrable, that the dearneſs and diſtreſs of recent times were not equal to the dearneſs and diſtreſs of the ſeveral reigns of King William and Queen Anne. Under Providence, we owe the favourable difference of late times to the better ſtate of our agriculture; proceeding from that gradual progreſs of improvement, which has been traced, during the two laſt centuries; and which has doubled in its progreſs, during the preſent reign, and has redoubled its many meliorations, during the laſt ſix and thirty years.

"This ſubject of the *depreciation of money* is ſo intereſting to the *ſtate*, to the governed, as well as to the governors; that I will preſume to exhibit it, in a different light. By a parliamentary arrangement, in 1760, the civil liſt revenue was compenſated, by an annuity of 800,000l.; his Majeſty having graciouſly offered to relinquiſh his hereditary revenues, in conſideration of an equivalent. It is a parliamentary principle, which has been long ſettled, that whoever, whether the prince or the peaſant, relinquiſhes any rights, for the benefit of the public, ſhall receive a full compenſation. On that principle, was the ſaid annuity of 800,000l. ſettled by parlia-

* See Sir George Shuckburgh Evelyn's *Table* of the *appreciation* of *money*, in the Tranſactions of the Royal Society, 1798, p. 176.

ment

ment on his Majeſty, in lieu of his hereditary revenues.* Upon that annuity, the depreciation of money attached, as it equally attaches upon all other annuities. It was found neceſſary, therefore, in 1777, to bring the arrears of the civil liſt before the parliament, for its juſt conſideration. The civil liſt debt was paid: and, the ſaid annuity was enlarged to 900,000l. without any very minute calculation, whether 900,000l. in 1777, had the ſame power over the neceſſaries of life, as 800,000l. had, in 1760. The depreciation of money, from 1760 to 1800, according to the important *Table* before-mentioned, was in the ratio of 342 to 562: ſo that 1l. in 1760, could command as many of the neceſſaries of life, as 1l. 12s. 10d. in 1800: and, conſequently, an annuity of 800,000l. in 1760, was equal, in its faculties, to an annuity of 1,314,619l. 17s. 7½d. in 1800. Such then, are ſome of the effects of the depreciation of money, which, as they are ſubtle, and ſilent, cannot be eaſily foreſeen, and cannot be wholly prevented. I have now ſpoken of the ſeveral points of our political œconomy, which I propoſed to diſcuſs, with the freedom of a man, who always thinks for himſelf."

The author cloſes his obſervations on that part of his ſubject which is immediately connected with political arithmetic, by a ſtatement of the national debt and taxes. The former on the 1ſt of February 1801, he ſhews to have been 400,709,832l.;—its intereſt and management 20,713,297l. "The future income of the ſtate" he eſtimates at 28,853,000l. Of the ſalutary operation of the ſinking fund he gives a moſt ſatisfactory account.

"Before the 1ſt of February, 1801, there had been redeemed of the old debt 52,183,364l. and of the annuities 123,477l.; whereby the principal of the old debt had been reduced from 238,231,248l. to 186,047,884l. and the annuities to 1,250,073l. And, before the 1ſt of February, 1801, the ſinking fund commiſſioners had redeemed, of the *new* debt, 16,182,094, the dividends whereof, continually, form new means of redemption. The ſinking fund, in 1786, was about 1-238th part of the capital permanent debt; the ſinking fund, in 1793, was about 1-160th part of the ſame debt; and eſtimating the ſinking fund, in 1801, at 5,500,000l. this amount would be about 1-73d part of the permanent debt, in 1801.† There will, more-

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"* 1 Geo. 3. ch. 1. The hiſtorian of our revenue does not diſtinctly ſtate that arrangement, which comprehends the royal grace and the parliamentary engagement. The learned Baronet, however, recapitulates the various ſums, which, from time to time, have been paid in ſupplementary aid of the civil liſt; and, at length, infers that the total, during the ſpace of twenty-eight years, amounts to 923,196l. *per annum*. Sir J. Sinclair's Hiſtory of the Public Revenue, vol. 3, p. 72. But his ſagacity ſeems not to have perceived, that the depreciation of money was outrunning the annuity; and his algebra did not diſcover, by computation, that 923,196l. in 1786, were not equal, in power of purchaſe, to 800,000l. in 1760: in fact, according to the Table and the principles before-mentioned, an annuity of 900,000l. was equal, in its energies, during the year 1760, to an annuity of 1,478,947l. 7s. 4d. in 1800. Now, *the Mathematics* cannot be outfaced by confidence, nor outargued by declamation!"

† Com. Journ. 22d June, 1801.

over,

over, fall into the ſame fund, by the gradual effluxion of time, before the 5th of January, 1808, annuities for years, amounting to 490,240l. 4s. 9d.* As an account, between the exchequer and the ſtock exchange, this is a very ſplendid ſtatement, which does high honour to the wiſdom of the parliament, and to the patience of the people."

Thus far we have followed Mr. Chalmers, with great, though not always with *equal*, ſatisfaction; and had he confined himſelf to a path, which he has ſo long trodden with credit to himſelf, and with advantage to his readers; had he contented himſelf with the fame which he has acquired, and which he deſerves, as a *political arithmetician*, we ſhould not have ſuffered our objections to ſome few paſſages in his book, to ſome few expreſſions, and to the occaſional aſſumption of a tone ſomewhat too dictatorial, to have detracted, in the ſmalleſt degree, from our hearty commendation of his labours. But Mr. C. aſpires to a higher character; he is anxious to ſhine in a new ſphere; nay, he is even ambitious to be the founder of a new ſect; yet even this would have extorted no cenſures from us, had he not, in this new character, ſcattered his abuſe around him, with a laviſh hand, and with an indiſcriminating mind, on all who preſume to differ from him on a ſubject, which they have ſtudied much more deeply, and underſtand much more correctly, than himſelf. And, as is uſually the caſe, as his competence to the talk diminiſhes, his confidence increaſes. The ſubject to which we allude is the *Peace*;—if the Preliminary Treaty ſigned in October laſt may be ſo termed;—in which Mr. C. ſees every thing that is right, and nothing that is wrong;—nay, he is ſo quick-ſighted that he even deſcries in it what nobody elſe, we ſuſpect, has yet been able to diſcover—PLENTY. Many will, no doubt, be diſpoſed to impute this diſcovery to the exerciſe of a faculty, the excluſive poſſeſſion of which has been imputed to Mr. C.'s own countrymen—*Second Sight*. He will have ſome difficulty, however, we ſuſpect in reconciling this aſſerted "return of Plenty," to his own repreſentation of the exiſting ſtate of things, in which he tells us "*the great body of the people is pining in want.*" This co-exiſtence of want and plenty (unleſs, indeed, the latter be *natural* and the former *artificial* which Mr. C. in the preſent

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"* Finance Report, 1786, App. No. 5. The following is a ſtatement of the annuities, and of the times, when they will ſucceſſively fall into the ſinking fund:

Annuities for Long Terms.	Principal.	Annuity and Management	Time when they will fall in.
	£. s. d.	£. s. d.	
£. 3,700 per week exciſe	456,530 0 0	31,830 6 8	5th April 1803
1706 - - -	360,445 18 9	24,724 11 6	Do. 1805
1707 - - -	124,424 0 0	8,152 2 2	Do. 1806
1ſt Act 1708 - -	75,368 0 0	4,918 12 7	Do. 1807
2nd Act 1708 - -	162,896 0 0	10,597 5 3	5th July 1807
Annuities for 30 and 29 years	- - - -	410,017 6 7	5th Jan. 1808
		490,240 4 9	

inſtance,

inſtance, does not pretend to maintain) is ſomewhat difficult for a plain mind to comprehend. But ſo our author will have it; the magic wand of peace ſeems indeed to have produced as wonderful an effect upon him as upon many others; he ſuddenly becomes a political optimiſt; and, deeming himſelf infallible, it is not aſtoniſhing that he ſhould aſcribe infallibility to our Miniſters. He praiſes the Peace firſt *en groſs*, then *en detail*; the whole of it is admirable, any change muſt have been for the worſe!—The Raſtian Convention, which has been ſo loudly, and in our opinion, ſo juſtly condemned by one of the wiſeſt ſtateſmen of the preſent day,* is, in the eſtimation of our author, a maſter-piece of political wiſdom. But, notwithſtanding all the mighty bleſſings which, we are aſſured, this miniſterial chef-d'œuvre has brought down upon our heads, there are ſome men ſo blind, obſtinate, and perverſe, as not to hail it "by acclamations." "There will ever be," ſays our ſapient author, "conceit and ſelf-ſufficiency"—there will, indeed; and if we had ever entertained doubts of the fact, the peruſal of theſe pages would have effectually removed them;—"intereſt and diſappointment; envy and malignity to diſapprove of every mode of treaty, and to conteſt every ſpecification of terms, which the wiſdom of man can deviſe." This is certainly true; but ſurely it might have occurred to Mr. Chalmers, that *intereſt*, at leaſt, is as likely to induce *approbation* of the conduct of a Miniſter, as *diſapprobation*;—that terms may be deviſed by *folly* as well as by *wiſdom*;—and that by aſſuming inſtead of proving the exiſtence of ſuch wiſdom, in the preſent inſtance, he has recourſe to the *Petitio Principii*, which is more worthy the ſophiſter, than the logician. But to proceed—"He, however, who *comes out* to oppoſe the return of Peace, with all her train of bleſſings, ought to be provided with ſtrong reaſons, for his oppoſition, if he have any character to ſupport, or any name to riſk."—Admitted, Mr. Dictator, and if ſuch an opponent had not much ſtronger reaſons, than any which are to be found in your animadverſions on the ſubject, he would be an arrant blockhead to obtrude them on the Public, and to expoſe his own "conceit and ſelf-ſufficiency."

Our author finds great fault with Mr. Cobbett, whom he terms a *ſophiſter* and a *ſcribbler*, for "*ſuppoſing* what he ought to *prove*, and for *proving* what cannot be denied." This is preciſely what he has done himſelf. We have already noticed his ſubſtitution of ſuppoſition for proof, in one notable inſtance; and we have now to obſerve that he devotes a whole page to prove that Peace is a "deity"—"a benefit"—and that "war is, in itſelf, an evil," which certainly nobody can deny. But, ſays Mr. C. "Peace, when loſt, is a benefit, which ought to be regained by every ſtratagem of addreſs, and every effort of conciliation." Now how Peace *when loſt*, can be a benefit, we are yet to learn;—the fact is, that by a ſlight tranſpoſition of theſe two unfortunate words, that which is now nonſenſe would become very good ſenſe;—"Peace is a benefit which, when loſt, ought," &c.—All this praiſe of Peace in the abſtract is ſenſeleſs declamation; while it cloſes with a ſentence which deſerves a harſher term. "To all thoſe, then, who prefer the miſeries of war to the comforts of Peace, may be applied what Burleigh intimated, with prophetic *ſilence*, to Eſſex, in the preſence of Elizabeth, and in the words of the pſalmiſt; 'blood-thirſty men ſhall not outlive half their days.'

* Lord Grenville.

Paſſing

Paſſing over the *ſilence* of a man who *ſpeaks* in the words of the Pſalmiſt, we cannot but reprobate this aſſumption of a falſe fact, for the purpoſe of calumny. If there be either ſenſe or meaning in this ſentence, it charges all thoſe who have oppoſed the late treaty with preferring "the miſeries of war to the comforts of peace;" in other words, with being utterly deſtitute of humanity; and, having engendered this groundleſs and monſtrous charge in his own diſordered imagination, for diſordered it evidently is on this topic, he then charitably calls them (after a little diſplay of *black letter learning*) "blood-thirſty men." There is a certain book, of which we have no doubt, he has a black letter copy, where our author might have learnt the danger of ſo judging others.

Determined to concur with Miniſters on *every* point, he diſdainfully rejects the plea of neceſſity, in his defence of the peace; but, we have ſaid, he aſpires to a new character, and is ambitious to be the founder of a new ſect.—Yes, even ſo—he proclaims himſelf—*a moral arithmetician*; and defends the peace on a ground which certainly none of our miniſters ever dreamt of aſſuming—on a principle of *moral arithmetic!!!* As he has not condeſcended to define this new ſcience; as we ſhould look for it in vain in any book, in any language, known to us; and as all conjecture on the ſubject would be equally vain; we muſt give our author credit for the excellence of his diſcovery, and preſume that as the peace is certainly novel in moſt of its points, it was deemed neceſſary to invent a new principle for its defence. We cannot, however, wonder at the immoderate laughter into which an accompliſhed ſcholar and gentlemen, well verſed in the old-faſhioned ſcience of diplomacy, burſt, on firſt caſting his eye on this part of Mr. C.'s book. For our part, we ſhall only obſerve, in the words of Addiſon, "a man had need be a good *(moral)* arithmetician to underſtand this author's works!"

Since, however, this peace is now to be defended on the high ground of *moral arithmetic*, it is very natural for Mr. C., in his modeſt, unaſſuming way, to ſtile every oppoſition to it "the ſnarl of diſappointment, the growl of malignity, or the conteſtation of ſelf-ſufficiency." It is alſo perfectly conſiſtent with *his* logic to argue thus—"ſince peace, in itſelf, is a good; while war, in itſelf, is an evil, the ſtateſman who produces pacification in the place of hoſtilities, merits general applauſe and cheerful ſhouts." So that if a ſtateſman, infected with a luſt for peace, or *place*, (we merely put an hypothetical caſe) ſhould purchaſe the former by the ſacrifice of his country's honour and intereſt, he would merit the general applauſe of the nation.—Admirable logician! What ideots, what drivellers, then, muſt Mr. Pitt and Lord Grenville have been, not to have concluded peace ſeven years ago, for it certainly might have been obtained, if they would have paid the enemy's price for it. And, ſurely, general applauſe would have been cheaply purchaſed with national ruin! In the ſame ſpirit, and with the ſame acuteneſs, wiſdom, and ſtrength of argument, he informs us, that if ſecrecy be obſerved during the negociation of a treaty, and the negociation be brought to a ſucceſsful iſſue, that is, if the treaty be concluded, no matter on what terms, it muſt be well negociated. Our readers will perceive that he improves as he advances—*vires acquirit eundo*. We cannot, however, but expreſs our ſurprize, that, having declared "that our late peace needs no vindication, as it is fit in itſelf," he ſhould have devoted ſo many pages to its vindication, and even have racked his imagination for the diſcovery of a new principle on which to found that vindication.

"During

"During the late war, Great Britain," we are told, "was the *only* power on whom France could not make any impreſſion." Will Mr. C. condeſcend to inform us, what impreſſion France made upon *Ruſſia*? "As to conſiderations of *the preſent*: Great Britain enjoyed from the auſpicious day of the ſignature of the Preliminaries of Pacification, moſt of the benefits of peace, with the uſual energies of war." We apprehend Mr. C. has here made a trifling miſtake, by writing *Great Britain* inſtead of *France*; for, we verily believe, that he is the only man in His Majeſty's dominions, not excepting even the Miniſters themſelves, who would deny that the very reverſe of this ſtatement is the fact. "As to the *future*, this muſt depend *partly* upon our *oppoſite*."—We fear *wholly*.

Having thus triumphantly vindicated the *principle* of the peace, which requires no vindication, he, at length, condeſcends to vindicate the *terms* which, in his eſtimation, require as little vindication as the principle. But he firſt beſtows a word or two, as he muſt differ from all other political writers, on what he is pleaſed to term "the *mode* of the treaty." And here he deals wholly in that *ſuppoſition* which he ſo loudly condemns in others. But as we wiſh not to injure either his argument or his language, we ſhall let him ſpeak for himſelf.

"It was laid down by France, we will ſuppoſe, for a preliminary principle, that, according to her conſtitution, whatever formed an integral part of the dominions of the republic could not be relinquiſhed by negociation At the opening of the treaty, it thus became neceſſary for Britain to anſwer an important queſtion, in moral arithmetic: it was now to be calculated, whether what ſhe had conquered from France, was worth the expence of a campaign, without eſtimating the loſs of lives, or the fickleneſs of fortune. If we aſſume the charge of 1801, as a proper average, we may fairly eſtimate the expences of the campaign of 1802, at forty millions. Now, would the fee-ſimple of the conquered countries have ſold for forty millions? No. Did they produce any ſubſidy, for carrying on the war? No. Would they, in peace, had they been retained, yield any revenue, for eaſing the burdens of the people? No."

Here it would appear that this new ſcience of *moral arithmetic*, is nothing more than the vulgar arithmetic of the counting-houſe, and that any charity-boy, acquainted with its four firſt rules, is as competent to eſtimate the merits of this wonderful peace, as Lord HAWKESBURY, Mr. PITT, or Mr. CHALMERS. In ſhort, if Mr. C. ſpeak on this ſubject the ſentiments of thoſe miniſters who, we know, have complimented him moſt profuſely on his publication, the peace was a mere queſtion of arithmetic, a counting-houſe calculation of loſs and gain, the dangers and diſgrace of which were ſtrongly diſplayed by a writer in the Porcupine, whoſe arguments Mr. C. would have done well to anſwer. As they may, poſſibly, however, have eſcaped his memory, we ſhall extract them for his uſe, and for that of his readers and admirers.

"If ever the queſtion of peace ſhould become a ſpeculation of finance—if the advantages and diſadvantages of continued warfare ſhould depend on an arithmetical calculation of pounds, ſhillings, and pence, we ſhould richly deſerve the appellation which has been ſo falſely beſtowed on us by our inſolent foe, of a *nation of ſhop-keepers*; for, ere this could happen, the true Britiſh ſpirit muſt have totally evaporated; and its infallible conſequence would be, the ruin of our commercial importance, and our political independence. *France*, ever ready to ſtake her whole property and population

againſt

againſt us, would enforce a compliance with every demand; for, acting on the ſame principle, before we rejected any pretenſion, however exorbitant, we ſhould calculate, with the preciſion of trade, the amount of the loſs to be ſuſtained by reſigning the object of contention, and the expence to be incurred by maintaining a war for the ſupport of our rights. The juſtice of the thing would be put entirely out of the queſtion; *Vattel* would be ſuperſeded by *Cocker*; and the law of nations would ſhrink before the table of intereſt! It is ſuperfluous to trace any farther the fatal conſequences reſulting from the admiſſion of ſuch a principle of action. Forbearance on the one hand would naturally increaſe preſumption on the other; conceſſion would follow conceſſion, and ruin would enſue."

The ſame ſubject was purſued in a ſubſequent paper.

"If, without any regard to the *relative* ſituation of the two countries, or to thoſe important objects of a political nature, on which the concluſion of peace muſt have an immediate effect, our miniſters were merely to conſider the revenue derived from thoſe conqueſts, on the reſtitution of which the enemy inſiſts, and to compare the pecuniary loſs to be ſuſtained by their ceſſion, with the expence to be incurred by a continuance of the war for any given length of time, there would be an end to the greatneſs of the country, and the very ſources of her proſperity would be inſtantaneouſly deſtroyed. Never, after the admiſſion of ſuch a principle, could we encounter France on equal terms. She, regardleſs alike of money and of lives, would reſiſt any conditions, ſhort of thoſe which would gratify her utmoſt ambition, and ſecure the accompliſhment of all her revolutionary plans; becauſe ſhe would be ſure that, by perſevering in the conteſt, all her wiſhes muſt be gratified, and all her demands complied with. And, when we had once degraded ourſelves to ſuch a pitch, and *purchaſed peace* by ſuch diſgraceful and dangerous *ſacrifices*, what interval of tranquillity would enſue, what degree of ſecurity ſhould we enjoy?—Can it be doubted by any one verſed in hiſtory, and, conſequently, acquainted with the overweening ambition of France, ſtill heightened, extended, and enlarged, in an infinite degree, ſo as to render it perfectly boundleſs and inſatiate, by the infuſion of thoſe wild principles which have iſſued from the boſom of the Revolution, that this gigantic and deſtructive Republic would not avail herſelf of ſuch a diſpoſition, on the part of this country, to make *farther* demands and to exact *farther* ſacrifices, the moment we had diſmantled our fleets and diſbanded our armies. The principle once admitted, France would preſume on a juſt deduction from ſuch premiſes; and the ceſſion of *Gibraltar* to *Spain*, which ſhe has bound herſelf, by a ſpecial treaty, to obtain for her ally, would be imperatively required. If the ſame mode of calculation were purſued, if the *pecuniary* profits derived from the poſſeſſion of that fortreſs were to be put into one ſcale, and the expence that would be incurred by a new war, for a year, or even for a *month*, in the other, moſt certainly the latter would preponderate; and then, the fortreſs muſt of courſe be ceded. A ſimilar argument would be applied, with equal ſucceſs, to all our other poſſeſſions; and the nation would be placed preciſely in the ſame ſituation with an individual poſſeſſed of an ample eſtate, who had adopted the mad reſolution of never engaging in a law-ſuit, without previouſly calculating the value of the object in diſpute, and comparing it with the expence of the proceſs. It is eaſy to conceive that againſt ſuch a man endleſs claims would be preferred. One neighbour would aſſert pretenſions to a field, the intrinſic value of which might be inconſiderable,

while

while the expence of defending it might be great;—the field, therefore, would be given up without a ſuit. Another claimant would ſpeedily appear, and the ſame conſequence would enſue; and thus, in proceſs of time, the proprietor would be called upon to reſign his laſt acre, and muſt either comply, or elſe forego his principle with diminiſhed means of defending the ſmall remnant of his property. Such would inevitably be the fate of this nation, were this moſt prepoſterous, abſurd, and deſtructive of all principles admitted, as a rule of action, by the Britiſh cabinet."

Treating, with ſovereign contempt, all ſuch arguments as theſe, which, by the bye, are much more eaſily deſpiſed than anſwered, and wrapped up "in conceit and ſelf-ſufficiency," Mr. C. purſues his arithmetical calculation, and finding, according to his own principles of computation, that the pecuniary value of the ceded iſlands is not equal to the ſum that muſt have been expended in continuing the war for another year, he gravely concludes—"It had been an abſurdity, then, *in moral arithmetic*, to have retained thoſe countries, if France had *not* required them; and Great Britain, *upon accurate calculation*, and a juſt view of the ſubject, wiſely reſolved to reſtore what was not a benefit, but a burden."—Thus we ſee that the apprehenſions of the writer in the Porcupine were not groundleſs; and that Cocker and De Moivre have actually ſuperſeded Grotius and Vattel. But what *morality* has to do with ſuch arithmetic, it remains for the author to explain; we can deſcry in it only "the frigid calculator, inclined to put honour, independence, and ſafety, into one ſcale, and pounds, ſhillings, and pence, into the other, coolly adding a ſolitary farthing to the latter, in order to make the former kick the beam.——

"Who deals out empires as he deals out thread!"

Another mode of calculation adopted by our author, who is the moſt inveterate calculator that ever learnt the Rule of three, is, to eſtimate the profits which we derived from our trade with the enemy *before the war*, in order to ſhew that they were much greater than any which could accrue from the poſſeſſion of the ceded iſlands; moſt ſagaciouſly concluding, that our trade with theſe countries, *after a peace*, muſt be as great as before. But the object of this calculation is eaſily defeated by a denial of his inference.

Having before ſaid, that the preliminary principle adopted by France was, that no part of the Republic, one and indiviſible, could be relinquiſhed by treaty, becauſe *her* conſtitution forbade it; he now does not ſcruple to add, that France "*reaſonably asked* the reſtitution of our conqueſts;" which reſtitution, forſooth! was "directed by *moral arithmetic*." If there were nothing more than mere imbecility in this, we might paſs it over in ſilent contempt; but it betrays ſuch an utter dereliction of principle, ſuch a baſe abandonment of ſpirit, ſuch a total abſence of patriotic feeling, ſuch a want, in ſhort, of every ſentiment which ſhould diſtinguiſh a Britiſh mind, that no ſeverity of reprehenſion can be too great for ſuch a declaration.—What! are the nations of Europe to recognize a law, made, without their acquieſcence, and in avowed hoſtility to them all, for the expreſs purpoſe of affording a ſanction to unlimited depredation and boundleſs plunder!—Has France nothing more to do than to annex to her own territory the territories of her neighbours, by a conſtitutional law, in order to acquire an unalienable property in them?—And is an obſtinate adherence to the principle and letter of ſuch a law to be termed a *reaſonable demand*?—The monſtrous idea could never be entertained for a moment, by

any

any mind but that of a *moral arithmetician.* If France had choſen to annex Egypt to her *one and indiviſible* Republic, the ſame reaſon muſt have induced the Britiſh Miniſter to acquieſce in the *reaſonableneſs* of her determination to retain it! the *principle* being once admitted, as Mr. C. has admitted it, it is not poſſible to reſiſt the conſequences.

Our merchants, particularly thoſe of Liverpool, among whom are ſome of the moſt ſenſible men, and beſt ſubjects in His Majeſty's dominions, would very ſoon correct Mr. C.'s *arithmetical* ideas, reſpecting the unprofitableneſs of our conqueſts; and would, no doubt, ſpeedily prove him to be completely ignorant of the ſubject, on which he decides ſo dogmatically, even in an *arithmetical* point of view.

"When the minds of Stateſmen are *inflamed with ambition, and heated with conqueſt*, they cannot admit petty calculations of profit and loſs, whatever may be the truth of their ſeveral reſults."—What a pity it is, that Mr. C. had not been choſen Prime Miniſter to the Firſt Conſul of France; but, alas! he finds no fault with *him* for neglecting ſuch calculations; for being *inflamed with ambition* and *heated with conqueſt*; all his rancour is reſerved for the Britiſh opponents of the peace!!!—"I will cool the minds of ſuch ſtateſmen, by *ſetting* them a queſtion to anſwer from *moral arithmetic*. Would the whole of our conqueſts, had they been ten times more, *(have)* been an adequate compenſation to THE PEOPLE, for the taxes impoſed upon them, by the neceſſities of war, amounting, yearly, to 10,500,000l. and the income tax of 5,800,000l. in addition? No. Among cool men, the proper anſwer muſt be, PEACE is the proper compenſation; having manfully defended *the land we live in*, and ſucceſsfully maintained our religion and laws."—Will Mr. C.'s ſkill in *moral arithmetic* enable him to anſwer a queſtion which we have to *ſet* him (to imitate his uſe of the language of that great ſtateſman *Cocker)* ?—If the defence of *the land we live in*, and the maintenance of *our religion and laws*, as the one is now defended and the other are now maintained, were, in the confined ſenſe here given to them, the ſole objects of the war, how came it that Peace was not made in the year 1794, when the taxes were comparatively trifling, when the Income Tax was not impoſed, when the land we live in had not been attacked, and when the ſafety of our religion and laws had been ſecured (as far as they are now ſecured) by the ſpirit of the loyal part of the community, and the wiſe meaſures of the legiſlature?—When he ſhall have anſwered this, we ſhall *ſet* him another queſtion.—If PEACE alone, and not conqueſt, be an adequate compenſation for the burdens of war, was it not equally incumbent on the French, as on us, to be content with the former without inſiſting on the latter?

Having rejected all our Weſt Indian conqueſts as worthleſs burdens, our arithmetical Drawcanſir next diſpoſes, in the ſame way, of *the Cape of Good Hope*, "on which ſome ſtateſmen have ſet a wonderful value." He probably forgot that the Right Honourable Henry Dundas was one of thoſe ſtateſmen. He ridicules the idea of keeping ſuch a ſettlement, which would have been attended with great coſt!—"*Whoſe coſt?* Not of the ſtateſmen and orators, but at the expence of the people." Mr. C. once wrote a life of Thomas Pain, in which he, very properly, reprobated the Jacobinical diſtinction between the people and the government; but, ſurely, the diſtinction which he here makes between the people and certain ſtateſmen and orators, including ſome of the moſt diſtinguiſhed characters in the country, is of the ſame complexion. Beſides, the aſſertion is falſe; for thoſe ſtateſmen and orators form part of the people, and would, of courſe,

contribute in proportion to their incomes, to the farther ſupport of the war. Mr. C. ought to be aſhamed of ſuch ſenſeleſs declamation. But, with all his contempt of colonial acquiſitions, he finds Ceylon and Trinidada, the only two conqueſts we have ventured to retain, places of great *capabilities* and value.—If our Miniſters had found it neceſſary or expedient to cede them, there cannot be a doubt that they alſo would have been placed, by our author, on his black liſt of worthleſs burdens. Thoſe Miniſters have acted moſt wiſely, we are told, "in reſtoring Malta *to its true owners*;" and in placing it "under a *moſt powerful* guarantee."—*We* have not forgotten, if Mr. C. has, that *the true owners* of Malta baſely ſold it to the French; and if it be reſtored to them, which we doubt, that will probably be the caſe again. As to the guarantee, we muſt know what it is before we can pronounce it to be *powerful*. No guarantee, except that of a ſtrong naval power, can be powerful, in the preſent ſtate of things.

"By ſtipulating for the entire preſervation of the territorial rights of the *Sublime Porte*; by eſtabliſhing *the Republic of the Seven Islands*, we diſplayed to Europe the ſuperiority of our arms and the magnanimity of our conduct!!!" Riſum teneatis lectores?—Another inſtance of our *magnanimity* is exhibited in our ſtipulation "for the *entirety* of the poſſeſſions of Portugal:"—but, unhappily, this ſtipulation is only to be found in the book before us.

All his poſitions being thus inconteſtibly eſtabliſhed, our author proceeds to revile Mr. COBBETT as a ſophiſter, and a ſcribbler, becauſe he had the preſumption to attack Lord Hawkeſbury's infallibility; and ſomebody elſe, as "the TYRTÆUS of the newſpapers,"* for having dared to aſſert, that the ſaid Lord had been *outwitted*. "Now the *term* is not to be found in any book of arithmetic. Any boy can *work* the Rule of Three, without being *outwitted*. But neither our *Sophiſter*, nor our *Tyrtæus*, ſeems to underſtand *moral* arithmetic: and, they would, therefore, be unfit negociators of any treaty; and are unqualified judges of our Preliminary Peace, now that it is made, by adequate calculators."

We might here aſk, in the language of our author's favourite *philologiſt*,

"Why old men fools, why children *calculate*,
Why all theſe things change from their ordinance?"

Being pretty well acquainted with the feelings and principles of the *Sophiſter* and the *Tyrtæus*, we will, in their names, venture to make a conceſſion which cannot but be highly gratifying to Mr. Chalmers. We will admit, that if *he*, Mr. C., be a *fit* and *qualified* judge of our Preliminary *Peace* (Treaty), they are wholly *unfit* and *unqualified*. Nay, we will further admit that they are wholly ignorant of *moral arithmetic*, ſince it now appears to be different from common arithmetic, and that, ſo perverted are their minds, they prefer a few grains of common ſenſe and common honeſty to our author's whole ſtock of it!

Mr. WINDHAM is the next object of our author's cenſures; and his ſpeech on the peace is attacked without judgment and without decorum. A Dr. Wilſon, one of the ſecretaries of ſtate in Elizabeth's time, is conjured up, by Mr. C., who has been raking over his black letter rubbiſh, for the purpoſe of proving that *peace* is preferable to *war*. And then Mr. Secretary Burleigh is called upon to ſhew that, "to perſevere in war, upon

* Mr. Chalmers probably did not know, with all his black-letter learning, that TYRTÆUS was a *poet*; and that the writer to whom he alludes is a mere *proſe writer*; *ergo*—but Mr. C. is ſo able a logician that it would be the height of preſumption in us to draw an inference for him.

mere

mere ſpeculation, is an action of *blood-thirſtyneſs*" that merits perdition. Mr. C. is not aware, that if the war has, for the laſt ſix months, been a matter of mere ſpeculation, it has been equally ſo from the beginning. In fact, all his arguments, in defence of the peace, are the ſtrongeſt ſatires on the promoters and ſupporters of the war, from its commencement to its termination. When we ſee ſuch a writer as Mr. C. oppoſed to ſuch a ſtateſman as Mr. Windham, the ſmile of contempt forcibly riſes upon our cheek; but, when we ſee the former apply to the latter ſuch language as this, "who would argue with *deſpair*, or contend with *foolishness*;" we feel indignant at this worſt *insolence of office*, which abuſes what it cannot comprehend, and miſrepreſents what it cannot confute. We had marked ſome other inaccuracies to correct, and abſurdities to expoſe; but we have already exceeded our uſual bounds, and muſt therefore bring this article to a cloſe. Mr. C. takes an opportunity, from the circumſtance of Mr. Windham having quoted Junius in his ſpeech, to triumph in the ſucceſs of his proofs that M'Auley Boyd was the author of Junius's Letters. But we can aſſure him, that he reckons without his hoſt: for, inſtead of having ſatisfied *every reasonable mind*, we believe that he has ſatisfied no one mind but his own. In ſhort, his proofs were no proofs at all.—As a political arithmetician, Mr. C. has certainly great merit; he has read much on the ſubject; and his diſcuſſions diſplay a deep knowledge of it; he is alſo very converſant with old Engliſh writers, particularly with the poets; yet, in diſquiſitions on the politer parts of literature, he is ſoon out of his depth; and of politics, conſidered as a ſcience, to regulate the conduct of ſtateſmen, properly ſo called, he is profoundly ignorant. As a writer, he is very incorrect; his ſtile is, at once, verboſe, pedantic, and quaint; in the few quotations which we have made from the book before us, our readers muſt have obſerved ſeveral groſs grammatical errors; and the liſt might be eaſily ſwelled to a conſiderable ſize. Yet this is the author who has not heſitated to proclaim to the world, that Junius was ignorant of the Engliſh language! The operation of his mind, however, in the deduction of this curious inference, is eaſily traced. He perceived that the ſtyle of Junius was eſſentially different from his own, and as he knew himſelf to be all *knowledge*, he, very naturally, concluded, Junius to be all *ignorance*. Of the Life of *Gregory King*, who was born in 1645, and died in 1710, we can take no notice. Mr. C. ſpeaks highly of him, as a political arithmetician, and applies, "with ſome variation" to him, two lines which Pope addreſſed to Roſcommon,

> "To him *moral arithmetic* was known,
> And ev'ry ſtateſman's merit but his own."

This may be true, but why murder Pope's harmonious lines in order to ſtate a plain fact. What Engliſh ear can poſſibly make a verſe of the firſt of theſe lines in its preſent ſtate? Without giving the Scotch pronunciation to *moral*, and making the laſt ſyllable long, it is impoſſible to form a verſe of it. We know, indeed, that by ſcanning it on our fingers we ſhall find ten feet in it; but that would not have contented Pope, nor will it content us. We do not like ſuch vagaries.

If, in the courſe of this critique, we have been led to uſe harſh language to the author, he has to thank himſelf for it; for he began the attack, and provoked the defence. As men we entertain great perſonal reſpect and eſteem for Mr. C.; but as critics, it is our duty to render impartial juſtice; and to the rigid diſcharge of that duty all private conſiderations muſt yield. *Fiat juſtitia, ruat cœlum.*

MISCELLANIES.

Mottos; or, Imagery of Life. By William Robſon, of Caſtle Carey. 18mo. Pp. 123. Parſons. 1802.

THIS little work exhibits a ſet of detached pieces, in proſe and verſe, dated for every Monday in the preſent year. They are not particularly intereſting or amuſing; the proſe is affected and inflated; the verſe is without any one feature of proportion, harmony, or poetical excellence; but the pieces are all innocent and moral; and, if the effects which they are calculated to produce be not ſtrikingly good, they cannot, unleſs by inducing a falſe taſte for literary compoſition, be at all improper.

REVIEWERS REVIEWED.

Morſels of Criticism: tending to illuſtrate ſome few Paſſages in the Holy Scriptures, upon philoſophical principles, and an enlarged view of things. By Edward King, Eſq. F. R. S. and A. S.

(*Continued from Page* 219.)

IT is not very eaſy to diſcover the object of the third ſection of theſe Morſels of Criticiſm. In the Table of Contents it is ſaid to be *on the firſt three verſes of the fourth chapter of the Firſt Epiſtle of St. John; and on the confeſſion concerning Jeſus Chriſt*; but this is by no means accurate. The author proves, indeed, that Chriſt had an exiſtence before his human nature was conceived by the Virgin Mary; but his proofs are neither new nor the moſt concluſive that have been often urged; and his criticiſms proceed from the Firſt Epiſtle of St. John, to the ſixteenth chapter of the Goſpel by St. Matthew, thence to the ſixth chapter of the Goſpel by St. John, thence to the third chapter of the ſame goſpel, thence to the firſt chapter of the Epiſtle to the Hebrews, and thence to the firſt chapter and firſt verſe of the Goſpel by St. Matthew.

In all this there is nothing worthy of notice, except his *improved* verſion of the ſecond verſe of the fourth chapter of the Firſt Epiſtle of St. John. The authorized verſion of that verſe is, "Hereby know ye the ſpirit of God: every ſpirit that confeſſeth that *Jeſus Chriſt is come in the fleſh*, is of God;" and we miſtake exceedingly, if the learned reader, who ſhall conſult the original, will not admit the verſion to be faithful. Mr. King, however, thinks otherwiſe. "What, (ſays he) can be more flat and unmeaning, than to make *the mere acknowledgement of a ſingle fact in hiſtory*, the teſt of any ſpirit being in conformity with the dictates of the Divine Spirit? To confeſs *that Jeſus Chriſt is come, or, has come in the fleſh*, is little more than to confeſs, that Auguſtus Cæſar once lived in the fleſh!!!"

He propoſes, therefore, to render the verſe thus:—"By this know ye the ſpirit (that is) of God. Every ſpirit that confeſſeth Jeſus to be THE CHRIST (i. e. the anointed Lord and Meſſiah, the anointed Ruler of all, ſent down from heaven to deliver men) THE VERY CHRIST COME IN THE FLESH, is of God."

But

But if the learned author had attended to the two following well known facts; 1ſt. that, at the time of writing this epiſtle, the unconverted Jews expected a Saviour—a Meſſiah—yet *to come* in the fleſh; and, 2dly. that certain Chriſtian heretics, even then, maintained that Chriſt, though already come, had *not* come in the *fleſh* *; he might have diſcerned ſome meaning in the verſe both as it ſtands in the original, and as it is rendered in our verſion. At all events, a man of modeſty would not have concluded, that words employed at the diſtance of near two thouſand years ago, had then no meaning, or that the meaning was flat, becauſe he did not fully perceive it; whilſt a ſerious Chriſtian, for the ſake of illuſtration, would hardly have drawn a parallel between the incarnation of Chriſt and the incarnation of the ſoul of Auguſtus Cæſar!

This idle morſel of criticiſm, if criticiſm it can be called, is followed by another, of which the object is to prove, that the ſoul of John the Baptiſt was a great *angel of heaven*, which, in the days of Ahab, deſcended to earth, and animated the body of Elijah the Tiſhbite; afterwards quitted that body, and came again to earth to animate the body of the ſon of Zacharias and Elizabeth; then went to heaven on the death of St. John: returned to earth in the body of Elijah, at the tranſfiguration of our Lord; went back to heaven after that event; and is once more to return to earth immediately before our Saviour ſhall come to judgement; but whether the laſt deſcent is to be in the body of Elijah, or in that of St. John, the author ſeems to be doubtful. What became of the body of Elijah, during the time that its angelic ſoul was on earth animating the body of the Baptiſt, we are not told; but we think it not improbable, that, before a third edition of this work be called for, Mr. King may have diſcovered that, in heaven, as well as on earth, "men and women marry and are given in marriage," and that they are ſubject to temporary death!!

To enter into a formal confutation of theſe learned follies would be to inſult the underſtanding of our readers, and to waſte our own time; but it may not be improper to obſerve, that however ſingular they may ſeem to be at preſent, they are at leaſt as old as the ſecond century, when the *generation of Æons* and the *tranſmigration of ſouls* were taught, not only by heathen philoſophers, but alſo by ſome of the Jewiſh phariſees, and by the Chriſtian gnoſtics.

In the fifth morſel of theſe criticiſms, the author labours to prove that the time is coming when there ſhall be as regular an intercourſe between heaven and earth, by means of angels, as there is at preſent between London and Edinburgh by means of the mail-coach. "The beginning of this intercourſe is to be the ſecond coming of Chriſt—an event that we have reaſon to expect will take place, long, very long, before the end of the world, and the deſtruction of the earth; though not till the *concluſion* of the preſent *age* of the world, and of *this* ſtate of things."

Like ſome of our author's other opinions this *may* be true, though his reaſonings in ſupport of it are ridiculous. Becauſe, our Lord ſaid to his

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* Docuit enim Cerinthus non a Deo, ſed a ſeparatis quibuſdem poteſtatibus Dei ignaris mundum creatum eſſe, Jeſum a Joſepho genitum fuiſſe, in eum demum recèns baptizatum Chriſtum ſub columbæ ſpecie ſuperne deſcendiſſe, ac ante paſſionem iterum avolâſſe, adeo ut Jeſus merus homo cruci affigeretur.——*Hiſtor. Liter.* a Cave.

followers, at the celebration of the laſt ſupper, that he would not thenceforth drink of the fruit of the vine, till he ſhould drink it new with them in his father's kingdom, our critic infers, we think, juſtly, that he was again to drink it with them on *earth*. But, though mention is more than once made of his *eating* with them after his reſurrection, it is no where *ſaid* that he *drank;* and therefore the time at which he is to drink of the fruit of the vine with them in his father's kingdom *muſt* be at his ſecond coming, previous to the conſummation of all things! Such is Mr. King's reaſoning, and it conveys inſtruction which probably was not intended, for, ſhould he inform us that on a certain day he *dined* with the Lord Mayor at the Manſion-houſe, and *ſay nothing* of *drinking* with him, we muſt now believe that he taſted neither water, nor beer, nor wine, but came away exceedingly thirſty!

This, however, is not the only argument by which he endeavours to prove, that, before the end of the world, there will be a long and familiar intercourſe between heaven and earth. In the converſation between Jeſus and Nathaniel, recorded in the firſt chapter of the Goſpel by St. John, our Saviour ſays, "Verily, verily, I ſay unto YOU (λεγω ὑμιν) hereafter YE ſhall ſee THE HEAVEN open, and the angels of God aſcending and deſcending upon the ſon of man." The reader, perhaps, does not clearly perceive what theſe words have to do with the queſtion before us; but ſince neither Philip nor Nathaniel—the perſons ſpoken to—were preſent at our Lord's transfiguration, we may ſurely conclude, ſays our author, "that this wonderful prophecy was a *promiſe* to Philip and Nathaniel, and *through them* to *all mankind*, that the time ſhould *certainly* come, when they ſhould ſee a free communication open between heaven, properly ſo called; and (as we have now reaſon to ſuſpect from what has been previouſly obſerved in theſe ſheets) between our heaven *the ſun*, and the earth; and the angels of God, freely and openly, deſcending and aſcending, and converſing with men. And we may perceive, that ſuch a concluſion (however unwilling any perſons may be to receive it, in conſequence of long indulged prejudices) is *not at all forced*, or in the leaſt degree inconſiſtent with the tenor of ſcripture."

After this we are preſented with a commentary on the twenty-fourth chapter of the Goſpel by St. Matthew, which our author, with a confidence ſurely unbecoming, pronounces to have been underſtood by no man but himſelf. From a due *critical* attention to the words of the prophecy, and from comparing all the different parts of it together, he finds that "the deſtruction of Jeruſalem; the ſecond coming of our Lord, with his holy angels, to judge and to *rule the nations*; and the final deſtruction of the preſent habitable earth, are all mentioned in it as *three very diſtinct events*, which were to take place at *very diſtant* and remote periods of time. The *two firſt* poſitively determined by our Lord, as to the *points of time* when they ſhould happen; and the knowledge of thoſe two points of time, in ſome degree *revealed*; but the *third* and *laſt of all*, being declared to be at ſo very great (or uncertain) a diſtance, as not to be thought of, or known by any man."

By Dr. Hammond, Biſhop Newton, Biſhop Warburton, and above all, by Mr. Niſbett *, we had been convinced that the prophecy under conſideration

* See a ſmall tract entitled, *An Attempt to illuſtrate various important Paſſages*

ſideration relates to the deſtruction of Jeruſalem, and to that event only; but without deigning to notice the arguments of theſe learned writers, Mr. King proceeds to eſtabliſh his own opinion.

When the diſciples came to Jeſus apart*, ſaying, "Tell us, when ſhall theſe things (the deſtruction of the temple) be? and what ſhall be the ſign of thy coming? and of the finiſhing (or completion) of the *aion?*" "Nothing can be more manifeſt (ſays our author) than that they did in reality (whatever their intention was) aſk *three* diſtinct queſtions; although it ſeems probable, that they might confound the three ideas together; and, at the time, *mean* to aſk only *one* queſtion. But our Lord, we find, (if we duly weigh the import of his words) ſeparates the *ſeveral events*, and in reality gives *three* diſtinct anſwers: the want of attending to which circumſtance has flung confuſion upon the whole ſubject. Due reflection and candour will, however, help to remove this confuſion. For, firſt, we find our Lord gives a *general* anſwer, which applies equally to all three events.—Then he gives a *particular* anſwer to the *firſt* queſtion.—Then *as particular* an anſwer to the *ſecond.*—And laſtly, *as particular* an anſwer to the *third.* After which, he aſſumes the general conſideration of the *ſudden* manner, in which every one of theſe three tremendous events were (was) to come to paſs; and concludes with admonitions."

The *general* anſwer, which applies equally to all the three queſtions, is given from the fourth to the fourteenth verſe incluſive; and the *particular* anſwer to the queſtion concerning the deſtruction of the temple, extends from the fifteenth to the twenty-ſecond verſe incluſive. "Having finiſhed this particular anſwer, our Lord reſumes the ſubject, by the word of reference τότε, and goes on to deſcribe the ſigns of his ſecond coming" from the twenty-third to the thirty-fifth verſe incluſive.

Should the reader, with Biſhop Newton, wonder how any man can refer part of this prophecy to the deſtruction of Jeruſalem, and part to the *end of the world,* or any other *diſtant* event, when it is ſaid ſo poſitively, in the concluſion, that the generation exiſting when the prophecy was uttered, ſhould not paſs away till the completion of the whole; Mr. King has his anſwer ready. Our tranſlation of the thirty-fourth verſe is erroneous. The words ου μη παρελθη ἡ γενεα αὐτη ſhould be rendered—"*This manner of man's exiſtence upon earth* ſhall not paſs away, till all theſe things be fulfilled!" No authority is, indeed, urged for taking γενεα in this ſenſe; only the author is *ſure* that his interpretation is *right,* becauſe, otherwiſe, it is difficult and almoſt impoſſible to ſay *what* could be deemed the *generation!*

But if ſo learned a man would deign to look into Parkhurſt's Lexicon (and he often quotes one lexicon as authority), he might find the ſenſe of γενεα ſo accurately aſcertained by quotations from Homer and Herodotus, as well as from the ſacred writers, as to enable him to ſay, without the ſmalleſt difficulty, what was meant by the *generation.* We think, however, that it would not be an eaſy taſk for Mr. Parkhurſt, were he alive, or even for H. Stephens himſelf, to reconcile our author's interpretation at once with the general tenor of ſcripture, and with common ſenſe; for, if

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ſages in the Epiſtles, &c. of the New Teſtament, from our Lord's Prophecies of the Deſtruction of Jeruſalem. By N. Nisbett, M. A. 1787.

* St. Matthew xxiv. 3.

we have not read the ſcriptures to very little purpoſe indeed, the import of the verſe, as tranſlated by him, amounts to neither more nor leſs than that "the manner of man's exiſtence at preſent upon earth ſhall not paſs away till it paſs away; or till a *new* manner of exiſtence be introduced!!!"

He is ſo well ſatisfied, however, with his own interpretation, that he proceeds to give the ſigns of our Lord's ſecond coming, and to deſcribe the ſtate of the world at the period when he is ſuddenly to make his appearance. In the twenty-eighth and twenty-ninth verſes he finds it prophecied, that, immediately before that tremendous event, a general contempt of lawful authority, a ſubverſion of all good order and of civil government, and the maſſacres naturally accompanying ſuch a ſtate of things, are to prevail over the whole earth. This anarchy and miſery, however, are to be moſt prevalent in one particular nation; and in that nation the angels who are to be ſent before "the world's great judge" to begin the work of the reſurrection, are to make their firſt appearance. All this is *clearly* revealed in the words—"Whereſoever the carcaſe is, there will the eagles be gathered together!!"

Dr. Hammond, indeed, and ſuch critics as he, conſider theſe words as pointing *directly* to the ſiege of Jeruſalem, within which the Jews were to be ſhut up as ſo many carcaſes to be devoured by the Roman eagles; but to Mr. King the meaning of them ſeems *plainly* and *ſimply* to be this:

"Wherever, on the face of the whole earth, the corrupt maſs of lawleſs violent people, diſturbing the peace and proſperity of all human ſociety, is, there will thoſe dreadful and angelic powers (who are to be the miniſters of God's vengeance, on the great advent of our Lord), be aſſembled, and appear."

The reader may, perhaps, wonder, that, if this interpretation be juſt, thoſe angelic powers have not already appeared in France; but by comparing the words, ſo interpreted, with part of the thirty-ninth chapter of the prophecies of Ezekiel, as well as with ſome paſſages in the writings of St. Paul, and St. John, our author finds that the Jews are to be converted and reſtored to their own country, before Chriſt come "to judge and arrange the whole human ſpecies." When that converſion and reſtoration ſhall have taken place, and *falſe Chriſts* and *falſe prophets* have ariſen, then ſhall the poſterity of Jacob "ſuddenly behold with their eyes, the appearance in the heaven above, of the glorious approach, from on high, of OUR LORD HIMSELF, *with all his heavenly hoſts*; which, as they draw near to the earth, will (in conſequence of its rotation round its axis) be viſible to every region on the whole globe. And all this ſhall come to paſs, *whilſt the earth continues ſtill in its preſent ſtate*, and whilſt the *generation* of men is dwelling, juſt as it does at preſent, upon its ſurface."

The anſwer to the third queſtion put by the diſciples is given in the thirty-ſixth verſe, which *clearly* indicates that, between Chriſt's ſecond coming and the end of the world, there is to be a period of ſuch immenſe duration, "that even the angels of heaven, who excel in knowledge, cannot limit it."

"In truth, (ſays the author) this idea ſeems moſt rational, and conſonant to our beſt *philoſophical* apprehenſions, as well as agreeable to holy ſcripture. For ſurely, if the day of judgment (when the kingdoms of *this world* ſhall become the kingdoms of the Lord and of his anointed Ruler,) be a period when judgment ſhall be ſo executed as to place every ſoul in its proper lot, and to perfect that great and glorious ſcene of things, for the

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ſake of which this world was originally created; (in order, perhaps, that ſpirits might be trained up and accuſtomed to righteouſneſs and holineſs, and be made acquainted with ſcenes of glory, even *here*, previous to their tranſlation to the heavens hereafter), it is much more rational to conclude, that this ſcene, when once perfected on earth, ſhall continue as long at leaſt, if not longer, than the unfiniſhed, deranged ſcene, which has prevailed and been exhibited on earth during the ages from the days of Adam to this hour. We may unqueſtionably conclude, that the *period* of the day of Judgment *(of which our Lord's ſecond advent will be the beginning)* is indeed a very long one; ſo long a one, that the end is as yet unrevealed.

"Herein all things ſhall be ſet right; herein the righteous, by the expreſs appointment of their Lord and maſter, ſhall have rule and dominion given unto them, *for the good of the whole*; ruling ſo as to become (as our Lord expreſſes it) the ſervants of others, to promote their bliſs and happineſs: and therefore *herein* thoſe who are ſealed as the ſervants of their Lord, and as the ſons of God ſhall judge the world. In ſhort, this period ſeems to be what is intended by the thouſand years reign on earth *; and is a period which ſhall be put an end to merely by the great conſummation ſpoken of by St. Paul, as to take place *after* every one has been raiſed in his own order; when Chriſt ſhall deliver up the kingdom to his Father, by a tranſlation of all the bleſſed into heaven; and when, upon thoſe, who are finally found incapable of bliſs and ſalvation, even after all the opportunities afforded them, ſhall fall the ſecond death.

"During this great period, every one ſhall be raiſed in his own order; not only the children of the firſt reſurrection, but all the reſt of mankind; at ſuch a time as ſhall be fit for every one of them, and in which they may be capable of having any admittance into ſuch a ſtate: for we are expreſsly told, that every eye † (the *evil and bad*, as well as the *righteous and good)* ſhall ſee the Lord and behold *his glory*.

"And although it be impoſſible to form any conjecture concerning the end of this period, yet thus much, perhaps, we may gather from ſeveral intimations of ſcripture, *without preſumption:* that, as the original duration of man upon earth, in the firſt paradiſiacal ſtate, ſeems to have been intended to *have been* (be) about one thouſand years; and as each one is to be raiſed in his own order—ſome *early in the morning* of the day of judgment and reſurrection, (according to that pious wiſh of the holy Pſalmiſt—*O let me hear thy loving-kindneſs betimes, for in thee is my truſt*) and ſome late in the day, even towards the very evening of that great and long day; ſo, probably, the duration of *each one* of the *ſervants of God* upon earth, in this paradiſiacal ſtate (after his reſurrection, and previous to his final tranſlation to heaven) may, perhaps, be about a thouſand years; by which means the period muſt be lengthened out prodigiouſly indeed."

This idea of our Saviour's reign on earth is novel and ſingular. We have therefore ſtated it at ſome length in the very words of our author, leſt, by hazarding an abridgement, we ſhould have given a falſe view of a ſubject, "concerning which, (ſays Mr. King) I ſpeak with great awe and fear!!!" Is it a ſymptom of awe and fear, for men to "ruſh in where angels fear to tread?" Angels, we are told, cannot limit the im-

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* Revel. chap. xx. v. 4. † Revel. chap. i. ver. 7.

menſity

menſity of that duration, which is to intervene between Chriſt's ſecond advent, and the conſummation of all things; but this man of awe and fear has here furniſhed data from which any perſon practiſed in the common rules of arithmetic (Mr. Chalmers, for inſtance) may eaſily calculate the extent of that duration! We ſhall not, however, make the calculation till we meet with *ſome* evidence of the truth of the theory, which, in one of its eſſential parts, directly contradicts the inſpired author of the epiſtle to the Hebrews.

According to this view of the great day of judgment, mankind are to be raiſed from the dead, not altogether, but at very diſtant periods; and the bleſſed, after living each a thouſand years on earth, are to be tranſlated ſucceſſively to heaven. But St. Paul, or whoever was the author of the epiſtle to the Hebrews, ſays expreſsly* that neither Abel, nor Noah, nor Abraham, nor Jacob, nor indeed any man, "however good a report he may have obtained through faith, ſhall without us be made perfect."

By this time the reader probably thinks that Mr. King has employed much learning to little purpoſe; ſince, in the contemplation of eternity, it muſt appear of no importance whether he, who is to be ultimately happy in Heaven, live a thouſand years, or only one day, on earth, after Chriſt's ſecond advent. This was indeed our own opinion till we read the ſeventh morſel of theſe criticiſms. There, however, we find, that, in what he calls the *aionian ſtate*, all thoſe, who have not, in the preſent life, made their calling and election ſure, are to have a ſecond *chance* of eſcaping the ſecond death, and of obtaining to themſelves everlaſting happineſs in Heaven. Thoſe, who have *here* wrought out their own ſalvation, have no further trials to go through; but are all to be conſtituted kings and rulers under Chriſt the univerſal monarch; and are to govern in righteouſneſs, the *heathen*, who never heard of the goſpel; *benevolent Jews*, *Mahometans*, and *Infidels* who rejected it; and *ſuch Chriſtians*, as having poſſeſſed *charitable diſpoſitions*, yet obſerved not fully the terms of the goſpel covenant. All this our author finds taught with the utmoſt *clearneſs* by our Lord himſelf in the parable of the unjuſt ſteward!!!

Though we can perceive no ſuch doctrine in that parable, it would be highly unjuſt not to acknowledge that Mr. King, in his comments on it, throws out many pious and ingenious reflexions, which do honour at once to his head and to his heart. We are ſorry, however, that among them are interſperſed various opinions and reaſonings, well worthy indeed of *ſerious* attention, but calculated to produce no good effects on minds which are not *habituated* to ſerioufneſs. We cannot enter into them particularly without ſwelling this article beyond all proportion; but it is neceſſary to obſerve, that the author believes ſome ſouls to be in a ſtate of *inſenſibility* between death and the reſurrection; ſome to be in *purgatory*, from which however no church can deliver them; and ſome to be in *paradiſe*, which he ſeems to conſider as the ſame place with heaven.

He continues the ſubject through his eighth morſel, where he finds, upon comparing different places of ſcripture, that thoſe, whoſe ſouls go *immediately* to heaven, are the *elect* of St. Paul; that they were choſen, not by the arbitrary decree conceived by Calvin, but in mercy to thoſe, who, it was foreſeen, would not, in the preſent ſtate of probation, make their

* Chap. 11th, paſſim.

calling

calling and election ſure; that they are to come back from heaven with Chriſt and his angels; and are to be employed in ſetting things in order during our Lord's reign on earth, and in fitting their leſs perfect brethren for the laſt and great change, when all, except the incorrigible, are to be tranſlated to heaven, i. e. to the SUN!

That the author has here diſplayed more than his uſual ingenuity will be allowed by every impartial reader of his book; but ſtill his arguments though ingenious, are defective in ſolidity. To our minds they carry no conviction; and we are much afraid, that, notwithſtanding all his pious cautions, they may produce on the minds of ſome men the very worſt effects. To guard againſt ſuch effects, as much as poſſible within the narrow limits of a review, we beg leave to ſuggeſt to our readers the propriety of peruſing with ſerious attention the twenty-fifth chapter of the goſpel by St. Matthew, with the aid of the moſt approved commentators which they can find before they open Mr. King's book. If they find in the chapter (as they ſurely will find) nothing from which *they* can infer ſuch doctrines as we have ſtated, they may depend upon it that our author's concluſions are not fairly drawn; for inferences from *the word of God*, in which *all* Chriſtians are *equally* concerned, cannot be abſolutely beyond the reach of any underſtanding tolerably cultivated.

The ninth ſection or morſel treats of the ſeries of events predicted in the apocalypſe; and of *the ſeals, trumpets,* and *vials*, which are ſuppoſed to be emblematical deſcriptions of the ſucceſſion of ages. The author, for the moſt part, agrees in his interpretation of theſe emblems, with Mr. Mede, Sir Iſaac Newton, Biſhop Newton, and the other moſt eſteemed commentators on that myſterious book. He differs, indeed, from all his predeceſſors, in referring the *firſt ſeal* to the reign of *Trajan,* and the *ſecond* excluſively to that of *Adrian*; but if the mode of interpreting theſe prophecies, which has been followed by them as well as by him, be right, his interpretation is unqueſtionably the true one. The error of his predeceſſors had its origin in a miſtranſlation of the fourth verſe of the ſixth chapter, which he has clearly proved ought to be rendered thus:—

And there went forth another horſe of a reddiſh colour: and to him that ſat upon him was given to RECEIVE PEACE FROM THE EARTH (not to *take* peace away *from* the earth;) *and that men ſhould (be left to) maſſacre one another.*

This he ſhews to be an exact deſcription of the greater part of the reign of Adrian, who lived himſelf in eaſe and ſplendid luxury, embelliſhing Rome, and cultivating the taſte of his ſubjects in the fine arts; whilſt the reins of government were held ſo looſe, that the moſt horrid maſſacres broke out in various parts of the empire. The author proceeds through all the ſeals, trumpets, and viols; and, reſuming the ſubject in the ſupplementary volume, thinks he has proved that we are living under the *laſt trumpet*, and that in leſs than two hundred years, perhaps in leſs than one hundred, Chriſt will make his appearance on earth! His reaſonings on this occaſion are certainly harmleſs; and they appeared exceedingly ingenious and plauſible while we were reading them; but we had no ſooner ſhut the book, and begun to reflect on what we had read, than we found ourſelves in the ſame ſtate, in which every diſquiſition on the ſame ſubjects had formerly left us, with no ſteady conviction on our minds, and at the moſt with only a wiſh to believe.

Much the ſame character muſt be given of the tenth and eleventh ſections,

tions, in which the author applies certain prophecies in the book of Daniel to the riſe, progreſs, and decline of the Mahometan powers. He controverts, we think ſucceſsfully, the reaſonings of thoſe, who conſider the *little horn*, mentioned in the ninth verſe of the eighth chapter of that book, as emblematical of the power and cruelty of *Antiochus Epiphanes*, or of the riſe and progreſs of the *Roman power*. His own opinion is, that the little horn and every thing ſaid of it relate to Mahometaniſm only; and his arguments in ſupport of that opinion would be extremely plauſible, were they not encumbered by two very untoward circumſtances. He is obliged to give the preference, through the whole of the prophecy, to the verſion of the ſeventy; and to conſider Mahomet as a virtuous and ſincere man, when he *firſt* laid claim to the gift of inſpiration. This laſt poſition we leave him to maintain againſt Profeſſor White of Oxford,* and indeed againſt the whole Chriſtian world; and for a juſt eſtimate of the verſion of the ſeventy, we refer him and his reader to the maſterly preface prefixed by the Biſhop of Rocheſter to his tranſlation of Hoſea. Still the two morſels of criticiſm on the book of Daniel may be read by every man with ſafety, and by every ſcholar with advantage.

The object of the twelfth ſection is to prove, from the ſtory of Ananias and Sapphira, the impropriety of *monkiſh* eſtabliſhments under the goſpel; and to rectify the tranſlation of the thirteenth verſe of the fifth chapter of the Acts of the Apoſtles. As there is little danger at preſent of the growth of *monkery*, we ſhall refer the reader for what is ſaid on that ſubject to the work itſelf, and briefly notice the propoſed verſion of the thirteenth verſe, becauſe we think it a real improvement.

In the Engliſh Bible the thirteenth and fourteenth verſes are thus rendered:—*And of the reſt durſt no man join himſelf to them; but the people magnified them. And believers were the more added to the Lord, multitudes both men and women.*

"What! becauſe no one dared to join himſelf to the Chriſtian Church, was the number of Chriſtians by that means augmented?"—Surely not. He therefore ſuppoſes that the ſociety, to which no man, after the fate of Ananias and Sapphira, durſt join himſelf, was not the church, but that part of it, which, having all things in common, lived, with the apoſtles at its head, as one family. "A very young proficient in the knowledge of the Greek language will tell us, ſays he, that κολλαω is *conglutino*, from κολλα *gluten*, and that *conglutino* means *to glue*, or *to cement*; and not merely to be joined, or added to a number of other perſons or things. It means, in ſhort, *the forming a compact, inviolable band, by an entire union of property and intereſt*, ſuch as was formed by this firſt aſſociation of ſincere Chriſtians, who, as they were all with one accord in Solomon's porch†, could not conſtitute the whole church." The thirteenth verſe therefore ought to be rendered thus:—

But of the reſt (OF THE BELIEVERS) *no one dared to* ASSOCIATE HIMSELF IN THAT INTIMATE BAND OF FELLOWSHIP AND COMMUNITY OF GOODS *with them. Yet the people extolled them.*

We are next preſented, in the thirteenth morſel of theſe criticiſms, with

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* See the Profeſſor's elegant and learned Sermons preached at Bampton's Lecture.

† Verſe 12th.

a new

a new verſion of the fourth verſe of the epiſtle of St. Jude, which, as our author proves, we think completely, ought to be thus tranſlated:—"For there are crept in privately certain men, who *have been before written againſt on account of this very opinion of their's* (not who were before of old *ordained to this condemnation*) indevout men, turning the grace of our God into laſciviouſneſs, &c.

In the fourteenth ſection of this work, and in a ſupplementary note at the end of the laſt volume, we have a long proof that the ſeventy tranſlators of the Old Teſtament, and ſome of the inſpired writers of the new, more eſpecially St. Paul, diſtinguiſhed accurately between the words ψυχη and πνευμα, uſing the former to denote the vital principle of the body, and the latter the rational ſoul. On this ſubject, we have found here nothing that can be new to any man converſant in the writings of the fathers of the Chriſtian church; but if Mr. King will take the trouble to read what the learned Dodwell has written on ψυχη and πνευμα and νους, he will find ſomething worthy of compariſon with the moſt ſurpriſing part of his own *morſels of criticiſm!*

We have now gone over every doctrine which was advanced in the former edition of this work upon what the author deems complete evidence; but in an appendix to that edition we meet with ſome ſingular opinions, which "appear to be founded on a very conſiderable degree of *probability*, though they have not ſuch full and *poſitive* ſupport from holy ſcripture as the preceding ſeem to have!"

Of theſe opinions the firſt is, that the earth, at the conſummation of all things when the righteous ſhall have been tranſported to the *ſun*, is to be converted into a *comet!* The evidence on which Mr. King builds this opinion, he finds in the third chapter of the ſecond epiſtle of St. Peter compared with ſeveral paſſages in the apocalypſe, and with part of the thirty-fourth chapter of Iſaiah. The principal evidence, however, is the tenth verſe of the third chapter of the epiſtle referred to, which verſe he tranſlates thus:—"*But the day of the Lord will come, as a thief* (does) *in the night; in the which the heavens ſhall* PASS BY *roaring; and the elements burning ſhall be liquified* (AND DISSOLVED;) *and earth, and all things in it, ſhall be burnt.*

"It is almoſt impoſſible, ſays our author, not to apprehend, that (however the event may really be) theſe words are plainly deſcriptive of what muſt happen, if the centrifugal motion of the earth ſhould be ſtopped; and it were in conſequence of that, to deſcend towards the ſun, as a comet does, in an orbit exceedingly eccentrical; or, if ever it were to fall *directly* to the ſun. In either of theſe caſes, inſtead of the uniform apparent motion of the ſtars and heavenly bodies now perceived, they would all paſs by rapidly; and the more ſo, the nearer the earth approached to the ſun; and the violent eddies, and motion of wind and water, (which ſuch a *tranſit* would probably occaſion in the atmoſphere) would cauſe a *moſt dreadful roaring* indeed, beyond that of any whirlwind yet experienced on earth. And as the earth approaches nearly to about the diſtance of a diameter from the ſun, every thing muſt ſoon be utterly liquified and diſſolved, whilſt the appearance which will enſue to its inhabitants muſt be that of fire deſcending from heaven not to be withſtood!"

Upon the whole, we learn from this ſection that the earth, when converted into a comet, is to be *hell*, or the place of puniſhment for an *æon*;

" but it ſhould ever be remembered (ſays the author), that he who turneth a *planet* into a *comet* can cauſe a *horrid comet* to become a *cheerful planet*."

The next opinion which is here claſſed among probabilities, is, that the earth is a ſpherical ſhell; that the immenſe cavity in its center is the *abyſs*, or bottomleſs pit, or ἅδης; that this cavity is the receptacle of ſuch departed ſouls as are not worthy of being immediately received into heaven; and, that it is divided into two regions, or *limbes*, the one for the righteous, and the other for the wicked. The author gives a very fearful deſcription as well of the region of comparatively righteous ſouls, as of the priſon of the wicked; but he does not conſider either, at leaſt in its preſent ſtate, as the place of final puniſhment. That his opinion was generally held by the fathers of the Chriſtian church is well known; and he has brought together many texts of ſcripture, by which, if taken *literally*, it is certainly countenanced; but by much the greater part of theſe texts have been proved, by the ableſt commentators, to have no reference whatever to the place of ſeparate ſouls.

Our author, however, conſiders ſuch proofs as extremely forced, and obſerves, properly enough, that " we ought to be very cautious not to carry our ideas, concerning the extravagance and *hyperbole* of eaſtern expreſſions, ſo far as to hide their truth; and to diveſt them of their *real meaning*, and (as is ſometimes done) almoſt of any meaning at all. A pretence, that every ſtrong and peculiar expreſſion is merely an eaſtern *hyperbole*, is a mighty eaſy way of getting rid of the trouble of deep thought and right apprehenſion; and has helped to keep the world in ignorance, almoſt as much as the locking up of the holy ſcriptures formerly did."

In a note ſubjoined to this morſel of criticiſm, we meet with a very ſatisfactory account of the poſſibility of Jonah's living for three days in the ſtomach of a large fiſh. It is one of the author's moſt ſucceſsful attempts to explain ſcripture difficulties by recent diſcoveries in philoſophy; and will carry conviction to the mind of every man, who believes miracles to be not only poſſible, but, in certain circumſtances, alſo expedient. He calls in the aid of philoſophy likewiſe to the great ſcriptural concluſion of this ſection; for, having proved, as he thinks, from the laws of *gravitation*, *coheſion*, and *centrifugal forces*, that the earth *muſt* be a hollow ſphere; he very naturally ſuppoſes, that his readers will allow ſome uſe to be made of the vaſt cavity. This proof fills a whole diſſertation in the ſupplementary volume, and is of too much importance to be paſſed over unnoticed; but we have already exceeded the ordinary limits of our review.

(To be concluded in our next.)

POETRY.

THE OLD ENGLISH GENTLEMAN.—CANTO THE FOURTH.

Argument.—I. ALLEN, *Sir H. Heir.* NEVILLE, *his guardian, with* NED JERKAIRS, *the attorney.* II. ALLEN *preparing for Oxford and taking leave of* JULIET, *daughter of Squire* SQUINTALL. *At Oxford.* III. *Death of* NEVILLE. *Character of* SQUINTALL—*of his wife,* ALICE—*of Sir* HARRY HAWTRAP.

JULIET'S PURSE. PP. 105. [MS.]

" YES! 'twas a promis'd Purſe, with paſſion linkt,
A Purſe inſtinct with fire, with ſoul inſtinct—

For

For there, had JULIET's boſom learn'd to glow,
To breathe in purple, or in ſilver flow.
There, with a gradual heat, had young deſire
O'er the ſoft ſilk effus'd a lambent fire;
There ardent ſighs imbued the fluid gold,
And gentle wiſhes heav'd in every fold;
And hope o'er all its faery luſtre ſhed,
Swell'd at each ſtitch, and danc'd from thread to thread!
There, jealouſies had o'er the tiſſue ſkimm'd;
And each bright ſpangle for a moment dimm'd;
And fluttering fears had imp'd their feeble wings,
And died entangled in the trembling ſtrings;
While, bath'd in kiſſes the delicious ſnare,
Young Love, not Plutus, lurk'd in ambuſh there."

VOLUNTEER COMPANIES. P. 220. [MS.]

" See, at his beck, young Pug the peſtle quit,
While maladies or ceaſe, or intermit;
And at the word, heigh! preſto! heigh! begone!
Old Jack, the grocer, ſtart up Enſign John!
And Captain Bob, diſmiſſing all the clerk,
His parchments pale, abandon with a jerk!
Nor more, the ſlippery brethren of the quill
O'er ſhrivel'd deeds the martial ſpirit ſtill;
But to their recent coats attention win,
As each, a ſleek young ſerpent, caſts his ſkin,
Kindling in burniſh'd glory glides along,
And brandiſhes abroad his double tongue."

JULIET. P. 250. [MS.]

" Not clad in ſmiles inſipidly ſerene,
Did JULIET move thro' Being's dull routine.
Her ſparkling animation oft entranc'd
The ſocial circle, if a look ſhe glanc'd:
And, as her heavenly ſpirits mounted light,
If woe drew near, ſhe flutter'd at the ſight.
" If Alice paſs'd a piteous object by,
Whiſpering—' Poor Creature!'—with juſt half a ſigh;
Touch'd by her mother's apathy, o'erflow'd
Her eyes with tears, her cheeks with bluſhes glow'd.
" And all the vicious ready to condemn,
And e'en of cenſure to protract the theme,
The little quick enthuſiaſt wont to ſtare,
Oft as her mother, with ſo mild an air,
With ſuch a modiſh negligence of tone,
Gloſs'd o'er a crime, reſolv'd to ſlander none!
" Now, while a livelier ray from fancy ſtole,
Amidſt the fine emotions of her ſoul,
As, from ſome recent ſource ſurcharg'd with ſighs,
Her boſom heav'd, and tear-drops fill'd her eyes;
To her lone chamber, would ſhe oft retire,
There, at her window fix the Æolian lyre,

Await

Await the warblings ſweet of breeze on breeze,
That firſt ſeem'd waſted from the wavy trees,
And, with poetic tranſport all her own,
Catch the wild notes, and drink the dying tone;
Or melt with feelings only lovers know,
On Otway's tender traits of female woe,
Or the poor ſolitary plaint aſſuage,
The heartſick pang, by Burney's magic page."

SIR HAWTRAP. P. 310. [MS.]

" Scarce had *Treglastan* its new maſter view'd,
Ere ſtrait unpillar'd at his nod, was ſtrew'd
Its hoary manſion o'er the extenſive ground;
And many a little hamlet, ſcatter'd round,
Where Time's grey moſſes 'gan the walls encruſt;
Was, at his lordly manſion laid in duſt;
Ere, with dire craſh reſounded in the breeze
Its venerable rows of ruſhing trees;
And, whether dale or hill their ſhade o'erbrow'd,
All—all its ſcarlet oaks in terror bow'd.
" Yet, as the new-rear'd fabric proudly ſtood,
Bare to the winds, where whilom tower'd a wood;
Tho' fine pictorial art, perchance, repaid
By varied beauties the diminiſh'd ſhade;
Vain was each rural charm, to chaſe ennui
From the void boſom, or from terror free.
The petty tyrant who, engirt with ſlaves,
Still long'd, on Britiſh ground, to trample graves.
" What tho' the velvet of the wavy lawn
O'er fence-lorn fields with gradual ſoftneſs drawn,
Were tinctur'd by the morn, and each caſcade
With all the colours of the rainbow play'd;
Yet to his pillow nail'd, at leaſt, till noon,
'Twas his, to ſlight " Dame Nature's ready boon;"
Nor riſe, till the ſun left his ſouthern throne,
The *Andarton*-dinner bell announcing one:
When, on his Phaeton breaking on the day,
To venal *Molfra* would he whiſk away,
And with a flaming equipage ſuperb
Each poor potboiler dazzle, or diſturb,
O'erwhelm a curate, heedleſs whom he cruſh'd,
Or ſweep, whole off, a penthouſe as he ruſh'd;
Then, at a word, his ſteeds of lightning ſtop,
And pay due homage at each paltry ſhop;
With adulation raiſe the vacant ſtare
On the ſleek forehead of the butcher Mayor;
In gentle accents to the cobler cringe;
The joiner's frame by fine new words unhinge;
And creep into the grocer's heart with eaſe,
As mites in ſecret undermine a cheeſe;
On tanners practiſe many a ſlippery wile,
And melt the man of tallow with a ſmile.